

THE
PROPHANE
SCHISME OF THE
BROWNISTS OR
SEPARATISTS.

WITH THE IMPIETIE,
DISSENSIONS, LEWD, AND UNCOMFORTABLE
Vices of that impure Sect.

CHRISTOPHER LAYNE,
JOHN FOWLER,
CLEMENT SANDERS,
ROBERT BULLVARD.

Lately returned from the Company of M.

PORRISON, that wicked Brother, into the bo-
fom of the Church of ENGLAND;
then into Mother.

PSAL. 34. 16.

Fill their faces with shame, that they may seek thy name, O Lord.

ROM. 16. 17.

*Woe to them that divide brethren, make them dissenters, which cause divisions
and offences, contrary to the doctrine which ye have learned, and should have.*

M.D.C.XII





THE PREFACE VN-
TO THE CHRISTIAN REA-
DER, TOUCHING THE
causes and the maner of our publish-
ing this Treatise.

HE that hideth his sins shall not prosper; but hee that confesseth and forsaketh them, shall haue mercie, Prou. 28. 13. Our sin of separation whereby we haue reiected the communion of all true Churches, being now made manifest vnto vs vpon such occasion as is hereafter declared in this Treatise, and we desiring to receiue mercie from the Father of mercies, haue therefore resolved and thought in our selues, according to the counsell of the holy Ghost, that we will not hide our iniquitie, but confesse against our selues our wickednes vnto the Lord, that the punishmēt of our sin may be forgiven vs. Our owne ignorance, and the deceitfulnes of others had drawne vs into the depth of this error; and in the midst of this deepe Schisme, when the Lord might iustly haue iudged and rebuked vs in wrath, euen then were wee bold to iudge and con-

THE PREFACE

demne others that were better than our selues, and farre excellling vs in all the gifts and graces of Gods Spirit ; wee condemned them and slandered our whole nation as a false Church, false Christians, a Synagogue of Satan, and a people according to their publike profession in a damnable estate; we exempted none, neither the learnedest and godliest Ministers, nor zealouslest people, but condemned all, and auoided all in the seruice of God : And therefore to publish our repentance for this scandalous Separation, we hold it in the first place a iust and necessarie cause for the publishing of this Treatise.

He that is first in his owne cause is iust ; then commeth his neighbour and maketh enquire of him ; Prou. 18. 17. Master Iohnson and his confederates being parties accused by vs, and being iudges also in their owne cause, haue first condemned vs with their censure; when we complained of their sinne, they could find no way to cleare themselues but by accusing vs, so that when wee renounced their Schisme, they denounced their curse against vs, and thus declared vs to be their enemies, when wee told them the truth. In this case the ho'y Ghost alloweth vs to make a pologie for our selues, in enquiring into, and refuting those slanders which they lay vpon vs, and make the ground of their sentence against vs. They haue condemned vs first in their owne Church. Wee do now in the second place by a publike appeale bring the matter before the Churches of Christ, to iudge thereof. This is also another cause of our writing at this time.

When

TO THE READER.

when thou art conuerted, strengthen thy brethren;
Luke 22. 32. Being our selues deliuered from this snare of the Separation, our desire is to stretch out a hand of helpe and comfort vnto those, that yet lie in that ditch: and wee are not without hope of some fruit of our endeouours this way; but especially our hope is to stay and strengthen some weake Christians that are inclining and looking that way, whom we admonish and desire them in the Lord that they would bee warned by our harmes, and by our going astray, to walke the more circumspectly in the midst of all offences and scandals wherewith they shall meete. As for those that are alreadie separate and caught in the briars of that Schisme, although we do assure our selues vpon good ground, that sundrie of them do wish they had neuer met with the Separation, and would also much reioyce if they were well quit and freed from the same, yea and haue wished some of them that there might be a dissolution of their schismaticall bodie, that so they might escape without excommunication; yet are they in the meane time kept vnder in such bondage by the terror, tyrannie, & subtiltie of their guides, which they shew both in their doctrine and in their gouernment, that they dare not easily whisper or muffle against the separation. As for those whose feet are almost gone, & their steps welneere slipt, we desire the to pause a while; it is not so easie a matter to come out of that snare when they are fallen therein, as it is to keepe out at first, & for the stay of such we haue thought it needfull to publish this Treatise for their further information touching

THE PREFACE, &c.

the estate of *Brownisme*, as also to warne all such as haue bin the occasion of those Heresies and Schismes to conforme themselues to the Church of God, that these Caterpillers may no more rise out of them.

And although we be vnlearned men which haue composed this booke, yet we hope it will not be disliked therefore, seeing we speake of nothing but which our owne knowledge and experience hath taught vs; and the admonition may take better place, because that the most which are taken in the net of *Brownisme* are men of our condition.





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contained in this Treatise.

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This Booke is divided into two Sections.

TH E first containeth such matters as passed betweene these foure persons *Christopher Lawne, &c.* and the Sect of Maister Iohnson.

The second Section containeth a true relation of the Schisme, Dissensions, Blasphemies, Heresie, and horrible Crimes practised by these *Brownists* or Separatists.



THE PROPHANE
SCHISME OF THE
BROWNISTS OR
SEPARATISTS.

The first Section.

CHAP. I.

*A declaration of our proceedings with master Johnson
and the Elders in publike, in their meeting-house.*

HAuing formerly refused to come vn-
to their Consistorie in master John-
sons house, in respect of the mani-
fold abuse, scorne, and other iniury,
which there they offered vnto vs;
at length they consented to send for
vs vnto their publike Assemblie, al-
though they had long denyed the
same vnto vs, who many times had sought it of them, that
there we might make a publike renunciation of our vnochri-
stian separation, which we with them had vndertaken, from
all the Churches of Christ; to trie also whether it might
please the Lord to touch the hearts of some others, and to
giue them repentance likewise by our example. And thus
the

the ninth of July 1611. being accompanied with diuers strangers, and members of the English Church, vnto which wee haue now ioyned our selues, wee came vnto them in their meeting-house, after their euening exercise was ended.

Being come vnto them, and standing in the middell of them, the notorious *Daniell Studley*, master *Johnsons* chiefe Standard-bearer, beeing for that day the Prologuiter of their Company, beganne first to make a Speech to the people, and to relate vnto them, How we had charged them to be Schismatikes in the separation from England, and to be a profane people; and that we had nominated one woman to be profane, and that we refused to prooue the same; that we had refused to come vnto their Eldership; that wee had giuen diuers Articles against them, which we refused to proue &c. And that now therefore they required answer for these things. *Daniel Studley* hauing ended his Speech: we in the next place desired leaue to speake some things vnto the people, before wee gaue answeere in particular vnto the Speech of *Daniell Studley*; eyther for iustifying of those things that were truly spoken, or for the reproofe of those things that were false. And so in the first place wee acknowledged our sinne in the separation which we had made from the Churches of Christ; wee acknowledged the great mercy of the Lord, that had so graciously giuen vnto vs to see our errors, into which we had bin led by the false doctrines of *M. Iohnson*, and others: wee acknowledged the mercy of God, that had giuen vs hearts carefull in some measure to manifest and shew forth the fruits of our repentance, both to the Lord & to his people; and that, both by word and writing as occasion should be offered: We signified vnto them, that as wee had done it more priuately before their Elders: so now in the presence of them all, with whome together we had beene so deeply plunged into the gulfe of schisme; wee did openly renounce our couenant and profession of separation, which at our first entrance among them we had made with them; we renounced it, as being a most abominable and profane thing.

thing, against which the Lord had manifested his anger from heauen, as against a Babilonious tower which the Lord would haue to bee brought to naught, as appeared by the manifold confusions and dissipations among them: we professed further vnto them, that as we had bin instruments for the strengthening and vpholding of that Tower of Separation; so we did purpose by Gods assistance, to vse our best inducours to bring downe the same into the dust: And lastly, we testified vnto them, that we came not vnto them at this time by virtue of power or authority that they had to command vs, but in the bowels of mercie & tender compassion towards them; hoping God would be gracious vnto some of them, at the least to plucke the forth as firebrands out of this fire, as the Lord had therein dealt mercifully with vs.

In the next place, touching that which was objected by *Da. Studley*, we answered, That he had not rightly repeated our charge. Our charge was; that they were schismatiks; that they were profane in their schisme; that it led them to the breach of all Gods commaundements; And that thus they had it in writing vnder our hands; And that these things being proued, their separation from England would hereupon appeare to be vnlawfull. Again, as for that particular woman nominated by vs for a profane person, we refuse not to proue the same; yet desire we, that first of al this foule leprosie of profane schisme, imputed vnto you all, may be cleered by you, if you can. According to the counsell you gaue others, we require you, first to plucke this great beame out of your eies, & then shal you the better see to help this poore woman.

Vnto this answer made by vs, *Dan. Studley* replied not; but then flew in vpon vs *M. Francis Iohnson* himselfe. The first word he spake was a reproch; the second railing also; the third was a lie; the fourth was a word of tyranny. The first title he gaue was Hypocrite; the second was railing *Rabshakites*; the third, he said our charge was for England in particular; and fourthly, he said he would hold vs to that charge.

And for the matter of profanenesse, he would first have that particular woman to be so proued. If his power had bin so great, as his impotent passion, what would he not haue done to vs? *M. Iohnson* would not yet in any sort meddle with the defence of his doctrine; but instead thereof he turned aside, & entred into a long discourse touching the estate of diuerse Churches in feuerall ages. The summe of his speech was this. Hauing shewed how all the world was drowned in Antichristianisme, he then told them how it pleased God in the first place to raise vp *John Husse*, and such like, to witnesse against the grossest euils in their times; then hee tolde how *Martin Luther* came afterwards, by whom a further reformation was obtained; then in the next place he shewed how they of England had gone many degrees before eyther of the former: Aboue all these hee shewed in the next place, how *M. Caluine* had been an instrument of greater light, and reformation, in a higher degree than any of the forenamed, though stil in many things corrupt; but last of all, and aboue all, in the highest degree of perfection hee placed his owne company, preferring the bright estate of his Church aboue al the golden Candlesticks that euer Christ walked amongst, since the days of reformation. He affirmed openly, that they were by the mercie of God the purest Church, and the freest from corruptions, and set in a more excellent order, than any Church that he knew this day in the world; and therefore blamed vs for leauing them, & going into a corrupter estate. Thus did hee exalt himselfe and his disciples, as though hee had been the brightest starre in the firmament, aboue *Husse*, *Luther*, *Caluine*, or the Martires of England; and so to proceede, as though *Daniell Studley*, *Edward Beier*, *Canadine Mercer*, *Christopher Bowman*, and *Iacob Iohnson*, with the rest, the wandering Starres of their schismaticall companie, had likewise excelled *Beza*, *Morney*, *Iunius*, *Zanchius*, *Bradford*, *Perkins*, *Whitakers*, and such like burning lamps, whose light hath so comfortably shined abroad: whereps (indeed) *M. Iohnson* might with farre better reason haue more fitly compared

compared himselfe and his fellowes vnto *Menno Simons*, *Derick Philips*, *Hans-de Rees*; and such other Authors of Anabaptistrie, who also haue gone before him in teaching all or the most of the verie same points, wherein he professeth himselfe to differ from the reformed Churches; as in the particulars may easily be shewed when time serueth.

After this, master *Johnson* tooke master *Parkers* booke written against the *Crosse*, and by a large and impertinent discourse began to shew how many corruptions and sins were committed, and maintained in the Church of England. And hereupon we signified vnto him, how vainely and idly hee spent his time in labouring to draw vs from the maine matter of the charge which wee had laid vpon them, touching their schismaticall and false doctrine, taught by him, and *H. Barrow* before him. And to the examination of this doctrine, we required him to come to the examination of that their false doctrine wherewith we had charged them; but he still refused, hauing been more then seuen times vrged thereunto, as many witnesses can well testifie. His desire was still to wrangle about their practise, and to dispute of corruptions.

When master *Johnson* could not this way fasten any blame vpon vs, he then sought to reprove vs for going vnto master *Padget*, and for talking with him. And heere (certainly) it is needfull to obserue their pollice this way; for holding of those in bondage whom they haue once seduced. They cannot endure that their members should aske counsell of any learned man, or confer with any other touching their doubts, except it be with their owne guides and teachers, or some among themselves. And therefore when diuers of them knew, that we went to confer with master *Padget*; they were displeased with vs; they reprovcd vs; and for iustifying of their reproofe they abused (as their manner is) sundry points of Scripture; alleaging vnto vs, *That the Priests lips should*

Matth. 1.7.

preserue knowledge; that they should seeke the law at his mouth: for he is the messenger of the Lord of Hostes. This they alleaged, as though there had been no lippes of knowledge but

only in their company; as though master *Johnson*, and master *Clifton* had been the alone Angels of the Lord of Hostes; as though the Law of God were to be sought for only at their mouth, and the mouth of *Daniel Studley*, *Iacob Johnson*, the Prophet *Peckfall*, and such like.

It is a miserie vnspeakable to be separate from the worship of all true Churches, and to be shut out from any other Teachers whatsoever besides their owne; but yet is it a further bondage to be restrained from priuate conference with other learned men, and so to be deprived from the fruit of their counsell. For this cause there are iustly come vpon them all the iudgements that are heere threatened vnto the despisers of counsell. We see they fall daily from the Truth, from the Churches of *Christ*, from themselves and their owne opinions, from their owne followers.

CHAP. II.

A Copie of Christopher Lawnes excommunication with an answer thereunto.



Hiles we continued constantly in the renunciation of their schisme and separation; and their Elders on the other side as obstinately despising our reproofe of their sin; they perceived that sundrie of their members began more and more to be troubled, and to doubt of their estate. And therefore to withdraw their members from conuersing with vs, and to make good their owne proceedings, and hold on their course against vs, they resolved together to excommunicate vs. Which being done, and we often desiring copies of our excommunication, at last they gaue them vnto vs in writing; after this manner.

Christopher Lawne was proceeded against by the Church, the eight and twentieth of the seventh moneth, Iuly, 1611. for railing, slandering, abusing, and despising the Governours and whole

whole Church, &c. as he manifested by word and deed, by writing and otherwise: among which were these and the like particulars.

That he charged us to be schismatikes for our separation from the Church of England: and hereupon also to be a prophane companie.

Also he being a member of this Church, which by the mercie of God hath forsaken the Apostasie of Antichrist, and to our knowledge and power witnes against all the corruptions and abominations thereof, labouring daily to proceed in that which is good, for keeping the commandements of God and faith of Christ, and to walke in the ancient way prescribed the Church by the Lord in his word; yet did he leaue communion with us, and disclaimed our profession, and accused us to be schismatikes &c. as is aforesaid.

Moreover in a letter sent into England hee wrote diuers slanders of the Elders and brethren, as appeareth in the said letter.

First, where they write that Christopher Lane was proceeded against by the Church; let it be remembered that the Church hath so done it, that diuers members of that same Church haue acknowledged that they did not consent vnto that his excommunication; some being absent when it was done, and some speaking against it; and some disliking it; some going away at that present because they would haue vs hold it, though not daring to speake against it, as they haue confessed since vnto vs: and do therefore still professe as much loue and fellowship with vs as formerly they haue done.

Secondly, whereas they write thus in the seventh moneth, July, and againe, ^a in the eight moneth, Augu't; why might not they haue written July or August alone, without that superfluous and idle addition of the seventh moneth, and the eighth moneth? as well as they wrote since ^b the twentieth ninth of May: September the fourth: the five and twentieth of August.

Thirdly, whereas they obiekt vnto vs railing, slandering, abusing

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Ans. I.

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^a In the copie of Iohn Fawlers excommuni-

^b Narration, pag. 1. 2.

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abusing and despising, for the ground of our excommunication. As for their Gouvernors; their eldest Elder, and the ancientest pillar of their separation ought now to be thrust out of his government; so that their owne former doctrine, and their present endeuours cries so loud, and opens so wide a mouth against their government, that all their Elders eares may tingle to eare the same. And as for their *whole Church*, whereof they speake: when it was whole; what is but a patcherie of a few Schismatickes that had forsaken the Church of God? But now, being diuided in the middest, and halfe of them againe being rent from the other, they might better haue spoken of their *peece*, then their *whole*: they being but the broken fragment of a schisme. And yet this broken *peece* exalts it selfe aboue all the whole Church of *Christ*.

Obiect. I.

That he charged vs to be Schismatickes for our separation from the Church of England; and hereupon also to be a prophane company, &c.

Answ. I.

As for the schisme and prophanenesse hereupon, wherewith wee charged them, our proofes touching both these points are set downe in the copie of our charge. If master *Johnson* had answered those grounds of holy Scripture which there are specified for the maintenance of our Charge, hee might then haue had some colour for this his accusation: but vntill this be done, or vntill he repent thereof, the blame and shame of those iniquities must rest vpon his head, and lodge in his bosome. And he might as well vnt, the rebukes of sinne by the Prophets to be railings and slanders, since all that we haue there affirmed in our Charge is warranted and iustified by the word of God, which wee haue exprest against them.

Secondly, let it be obserued, that they might as well charge the holiest and learnedest men in all the Churches of God at this day to be slanderers and railers, as vs; seeing they do generally hold such doctrine, as we charged them withall, to be false and schismaticall; seeing they do all agree with vs herein. If any of their poore people thinke it to be otherwise, being

being deceiued by their guides; wee desire them to goe vnto them with vs, and to heare their iudgement for confirmation hereof.

The second particular here obiected against vs, is for *leaving their Communion*. Of this particular onely they giue a reason, taken from the holinesse and lawfulnessse of their Communion, to prooue that we should not haue left them. The weakenesse and insufficiencie of this their defence may appeare diuers wayes. But let this one suffice.

What hath master *Iohnson* here said for himselfe, which master *Ainsworth* might not as truly alleadge for his company? Master *Ainsworth* and his people professe themselues as great enemies to Antichrist and his abominations, as M. *Iohnson*. And his profession also hath as much shew of sinceritie, as that of M. *Iohnson*. And yet M. *Iohnson* witnesseth against them, as against a false church; teacheth that their Communion ought to be left, in respect of their schisme from him. And why then may not wee for the same respect of schisme leaue M. *Iohnson* also? Or is it a greater sinne for M. *Ainsworth* to leaue the Communion of M. *Iohnson*, than for master *Iohnson* to refuse and auoyde the Communion of all true Churches besides?

Thirdly, where it is said that *to their knowledge and power they witnes &c.* this appeares to be false, and they are not to be credited herein. Their owne words, and their owne dealings, will prooue their dissimulation and hypocrisie herein. For when complaint was made to master *Iohnson* of their corrupt maner of worship in singing their new rithmes: M. *Iohnson* acknowledged that he had sundry yeeres together disliked the same; yet neuer witnessed against the same. Yea after this admonition and confession he is stil silent, and therefore he doth not according to his knowledge & power witnes against knowne corruptions. For when formerly complaint hath beene made vnto master *Iohnson* of their naughtie order in singing Psalmes in such a meeter, and in such a rime, as it seems they are ashamed that any should see
C them

them to examine them ; (for they keep them among themselves like a traditionall myserie, that few or none, euen of their own people, haue any vse of them, saue when they are read after a broken maner in publike) when diuerse reasons were alleaged against them by some of vs ; as that they serued not for edification in their publike, being of so harsh & hard a phrase that they knew not what they meant, neither could sing with vnderstanding. Secondly, that these once being in vse, and copies thereof kept from the people, by this meanes singing of Psalmes was shut out of priuate houses, and the comfort thereof lost amongst them. Thirdly, that by the vncouth and strange translation & metre vsed in them, the congregation was made a laughing stocke to strangers, that by occasion came in to see them in their publike worship. When these things were thus related to *M. Iohnson*, he acknowledged that he also did dislike their order, and condemned it, but he did not witnes against it: Indeed *D. Studley* pleaded for the vse of them still in that order against *M. Iohnson*. And what wonder, that he which had such a veine in making filthy and obscene rithmes, which he taught vnto little children? or that his Client mistris *M. Maie*, the vi-tualler, who vsed in her house to sing such Songs as is a shame to report, (being more fit for a common bawd, than for a person professing such pure separation from other Churches) as hath bin openly testified in their publike meeting-house by her owne seruant that is one of them? what wonder if they should bee content to loose the daily vse of spirituall Songs and Psalmes, which cannot dwell together with such carnall vanitie and vncleane rithmes?

Againe, he hath of late affirmed, That euery man ought to bring vp the tenth part of that which hee getteth by labour, in his seuerall calling, to the maintenaunce of their Church; and that euerie one, which doth it not, is a thiefe. But seeing now he is not like to perswade his people to receiue this doctrine of Extortion, he is content to holde his peace. And doth he not now willingly suffer a company of theeves

theeves(in his accompt) among them? Is not his company become a denne of thieues, whilest he winkes with his eies, and doth not daily witnes against their theft, according to his knowledge and power; as here he pretendeth?

As for the third objection of the Letter; There is nothing in it but truth, and such things as had bin before openly testified vnto them. And so it was signified vnto master *Johnson* by some of their own members at the reading thereof, that it was vaine and idle to seeke matter against *Christ. Laune*, seeing he had himselfe said much more before the all.

But who be those two subscribers, that set their hands to this excommunication? These two be the two special champions of the Franciscan schisme, the two principall pillars of that rotten separation; the one by his wit, and the other by his wealth. *Dan. Studley* by his wit and policy hath often turned good into euil, and euill into good, and brought many a man to repentance for well-doing; and therefore he sits next vnto *S. Francis* himselfe in the vsurped throne of their iudgement, and eftsoones vpon ech occasion he whispers in *S. Francis* eare, who bends & listens to him, to the grieve of many a person that yet remaines in the same schisme with them.

But if any would further know what this *Dan. Studley* is, let them aske *Samuel Fuller* a Deacon of master *Robinsons* Church, and desire to see a copie of the letter which *Daniell Studley* sent vnto him; or let them aske master *Thorpe* a deacon of master *Ainsworths* Church, and desire to see a booke intituled, *The first part of the hunting of the Fox*, and there he shall see *Dan. Studley* traced vp and downe. He had a trembling Palsie in his filthy fist, when he subscribed the copie of this vniust excommunication. Had *S. Francis* neuer a cleaner fist to strike vs withall, than this hand of *Daniel Studley*? Could he haue done vs a greater comfort, than to declare our condemnation by that hand, which by the best among themselues is condemned aswell as by vs?

As for this *Edward Benet*, he is to be considered as a borne

Obiectiō 3.
Answer.

of the beast, that lends his power, wealth, and authoritie to the maintenance of the beast, according to that in the Reue-
lation 17.13. so that it is not vnfitly spoken by some of
master Ainsworths company, viz. *As the King of Spaine is
vnto the Pope: so is Master Benet vnto Master Iohnson.*

CHAP. III.

*A Copie of Iohn Fowler his excommunication:
with an answere thereto.*



Iohn Fowler was proceeded against by the Church, the 28. of the 8. moneth of August 1611. for persisting in these sinnes following.

1 For leaning the Church.
2 For ioyning with those whome wee haue excommunicated, as Christopher Lawne &c.

3 For contentious carriage in refusing to speake to the Elders when he came vnto them, otherwise than by writing, which he brought, and would haue them also to answer him in writing againe.

4 He despised the voice of the Church, refusing to come in publique at their sending for him.

5 And while he stood a member of vs, he refused to partake in the Lords Supper.

Daniel Studley.

Edward Benet.

Hauiing answered vnto the Copie of Chr. Lawne his excommunication, we desire it may be considered, that therein also we haue giuen answer touching the rest of the men and women that were excommunicate at the same time: there being no particular sinne named and obiected vnto anie of them in the copies of their Excommunications, which was not contained in *Christopher Lawnes*, and therein answered also. And for those that were a month after excommunicat

with

with *Iohn Fowler* for giuing testimonie vnto our cause; in answering this copie of his excommunication we do herein also giue answer for them: there being nothing further pretended against any of them, than is here objected vnto him. To come then vnto the answer hereof.

Obiection 1.

First they condemne him for *leaving the Church.*

Answer.

It is no sinne to leaue that Church, that leaueth all other Churches.

Obiection 2.

And ioyning with those whom we haue excommunicate; as Chr. Lawne, &c.

Answer.

Had *Iohn Iohnson* the Father beene alieue at this time, and had testified as *Chr. La. Cl. Sa.* against their schisme, adding this vnto the rest of his supposed iniquities, we would not haue feared to ioyne with that Excommunicate, while hee in like manner would haue embraced the Communion of a true Church.

These *Franciscanes* themselves are one Bodie, with an Excommunicate of Master *Ainsworths* companie: whatsoeuer they can iustly answer for themselves, in ioyning with such an Excommunicate, the same may we also, and much more.

Againe, others of the *Brownists* themselves doe see the vanitie of the Excommunications executed by *Fra. Iohnson, Dan. Stud. Ed. Benet &c.* and doe receiue their Excommunicates, as appears in the practise of *M. Ainsworth* and his companie. Are they ridiculous among themselves, and shall they be regarded of others?

Obiection 3.

For contentions carriage in refusing to speake vnto the Elders &c.

Answer.

1

If they had beene Gouvernours of a true Church, and not of a Schismaticall Societie, then might they haue had some reason to haue required his answer, as they here complaine for want thereof.

2

See the letter
of Iohn Iohnson,
art. 3.

Their manner to peruert mens speeches, and to catch at wordes, makes that it is not a safe thing for any private man alone to speake with their Elders. M. Iohnson, that sought to *ensnare his own Father, and to peruert his words, whom will he spare? Now writing might haue preuented this danger.

Obiection 4.

He despised the voice of the Church &c.

Answer.

1

He saw so much despight and iniurie shewed vnto others in the midst of that Church, that he had iust cause to auoid the same.

2

The voice of that Church is not the voice of Christ, but the voice of Schisme, Contention, Confusion, Falsehood, and Error, and therefore is not to bee hearkened vnto.

Obiection 5.

And while he stood a member of us, he refused to partake in the Lords Supper.

Answer.

Let the Reader know, that this refusall of participating in the Lords Supper with them, was vpon the point of leaving them, when he called their Schisme into question, and began to doubt of his estate among them. In this case he could not (of Faith) come to the Table of the Lord with them.

S E C T. 2.

C H A P. I.

Containing a true relation of the Schisme, Dissensions, Blasphemies, Heresies, and horrible Crimes practised by the Brownists or Separators.



ERTaine Articles against *Dan. Studley*, given to *M. Iohnson* in their publike Congregation before their Elders, to desire his deposition from his office, of being an Elder.

First, for his filthinesse vsed towards his wiues daughter, with that most vngodly allegation of Scripture for the defence thereof. This particular is of old knowne vnto their Eldership, and modestie forbids vs to set downe the manner of it, it is so impudent.

Secondly, for writing a most vngodly letter, containing in it many vile and vngodly speeches, not meet to proceed out of any Christians mouth, much lesse to be written by an Elder of the Church of Christ, in as much as writing is more aduised & deliberate than speech: also, this letter being so long, that it is supposed it cost him more than a moneths worke to copie and recopie the same, being about 300 long lines close ruled; some of this letter being in most abominable verses.

Thirdly, for teaching many wicked and vngodly songs and rimes vnto children when he kept schoole; in stead of catechising them, and learning them to know God, hee taught them vaine, idle, and wicked songs.

Fourthly, for disclosing the counsaile of the Eldership to *Marise May* in some particulars, as wee can plainly proue in due time and place. This was a principall thing alledged to depose *M. de Cluse*.

Fifthly, for his many lasciuious attempts to a young maid
now

I

2

3

4

5

now of late, with his beastly behavior to entice her to satisfie his owne lust, vnmeet to be named.

To the second and to the fift, } Edward Tolwine, Iohn Clifton, Ellen Vpton, Henrie Homline subscribed.

6

Sixtly, there were brought sixteene articles against him, to proue the tenor and course of his life to be partiall; whereof two were proued, and acknowledged by him, and the residue of sixteene were also confessed in generall.

7

Seuenthly also, at the same time it was proued, that hee tooke part with *Iudith Holder* in knowne euill.

8

Eightly, for counsailing *Marie May* to lye with her husband before they were married.

A consideration of the common defences and excuses made for the restraining of Dan. Studley in his office.

I

First it is pleaded often by *M. Iohnson*, That the offences committed by *Dan. Studley* are his personall sinnes, and not the sinnes of his administration.

Answer.

Hereunto we answer; first, That suppose his offences were onely personall sinnes, yet might they be a iust cause of deposition. *Abiathars* sinne and *Reubens* sinne were their personall sinnes: Likewise Adulterie, Incest, Murder, Treason, Drunkenesse, Periurie, and Blasphemie, are personall sinnes, and yet iust causes of deposition; and therefore wee hold it a great error in *M. Iohnson* so to plead for him.

Secondly, the sinnes of *Dan. Studley* are not onely personall sinnes, but also the sinnes of his administration; as namely, his partialitie in peruerting iustice and iudgement, his fauouring of the guiltie, and his oppressing of the innocent, and his taking of bribes to this end; as namely, ioynts of meat and bottles of wine from Mistresse *M. M.* as hath been confessed by her selfe: without which gifts (as she saith) she had not continued so long in the Church.

Againe,

Againe it is pleaded for him, *That he hath acknowledged his offence, and that he hath repented for the same.*

Answer.

Hereunto we answer; first: That suppose he had truly repented; yet is not his repentance sufficient to retaine him in office. An adulterer, traytor, murtherer, may, through Gods mercie, truly repent; and yet such ought to be deposed from their office.

Secondly, the repentance of *Dan. Studley* is not to be accepted, because hee still seekes to excuse and diminish his faults; as namely, by pleading for himselfe touching master *Ainsworths* daughter, that he knowes not whether she be male or female. For, if this were so, as he saith (though indeed the contrarie is affirmed and testified against him) yet is it a praise of the maid who resisted his leaud attempts; and not his praise. Who doubts but that he would haue knowne whether shee had been man or woman, if shee would haue yeelded to his lust? This and such like excuses are no tokens of heartie repentance.

Further, it is often obiected vnto vs by master *Johnson*, That by our dealing against *Dan. Studley* we do (*with Cham*) *vncover the nakednesse of our Father, and therefore are in danger of the Curse* that was laid vpon him by *Noah*.

First, we answer, It is not we, but *Dan. Studley* himselfe, that hath in shamefull and horrible manner vncovered the nakednesse of his owne flesh; not as *Noah* that once slipped, and was in his sleepe vncovered ignorantly and against his will, *Gen. 9. 24.* but sundrie times, being awake, wittingly and purposely vncovered himselfe, and shewed his nakednesse; and this vnto the eyes of a maid: euen as the Serpent, that shewed the forbidden fruit vnto the woman. To what good end could this be?

Secondly, as he hath vncovered his owne nakednesse: so hath he also violently vncovered the nakednesse of others, of diuers maids; being such a seruant of Sinne and strange Lust,

he is liker vnto *Cham*, and *Canaan*, whose curse was to be a seruant of seruants. Is not his nose and eares to bee cut for these things?

CHAP. II.

The testimonie of father Tolwine with vs against their iniustice, schisme, and slander.



His old man (Father *Tolwine*) being about fourescore yeares of age, the ancientest of their company, who saw the very beginning of the separation, hauing oft, of old, entertained master *Browne* into his house, where many consultations were held about this matter, before the resolution of renouncing communion with the Church of England was agreed vpon; before master *Johnson*, or any of the *Franciscans*, did dreame of this way, vpon the first separation of *Browne*, was much moued to follow him in this schisme; and when *Browne* went to dwell at Middleborough, resolved to haue gone after him him thither; and to that end sold vp his living: but by the prouidence of God, before he was paid for the same, the man that bought it died suddenly, and so that bargaine came to nothing. And before he could againe take order for his iourney, he vnderstood of the great troubles among them of the separation at Middleborough; the dissolution of their company; the departure of *Browne* from that place; and in fine, the departure of *Browne* from his profession also. But after this againe, the doctrine of *Browne* being taken vp and receiued by *H. Barrow*, and afterwards by *Francis Johnson*, the mind of this old man was againe troubled by their books and writings; in so much that at length, after he had been long tossed vp and downe with the winde of their deceitfull doctrine, he left his old wife and friends, and came vnto *Amsterdam*, there to remaine with the *Brownists*, about some
fue

five or sixe yceres agoe. And during this time of his abode among them, he walked vnblameably amongst them; hee was generally honored of them all, and respected aboue many others. But now at last seeing the hatefull contentions among them; seeing their schisme to rend it selfe in peeces into many other schismes; seeing *Dan. Studley* to be maintained in his wickednes against so manifold and pregnant testimonies of those that sought his deposition; seeing those that witnessed against their corruptions to be either discouraged and faint on the one side, or to be reiected and excommunicated on the other side: it pleased God hereby to enlarge his heart to vnderstand the truth, and after long and serious consideration to see the error of his schisme, and to forsake the same. While he was thus pricked in his heart, and perplexed about his estate, he came vnto some of vs whom they had excommunicated; he came vnto vs with teares, weeping and wringing his hands, scarce able to speake for sorrow; and when he had recovered himselfe he cried out vnto vs, *What shall I do? I see* (saith he) *that the wicked are maintained and upholden in their wickednesse; I see that the innocent are oppressed in their innocencie; I see that the communion of the godly is reiected; and those that are most vngodly, are they that separate themselves from those which bring forth better fruits of faith and repentance.* When it was vnderstood among them, that Father *Tolwine* was troubled about their dealings, their Elders sent for him, to whom he came, and there also witnessed his dislike of their courses. After this, Father *Tolwine* withdrew himselfe from their schismaticall Assemblies, and left his separation which had so long time kept him in bondage; and since that time hath professed that his comfort and peace is now as great, as his griefe and perplexitie was before; yea often since hath he melted in reares of comfort and ioy, for that it hath pleased the Lord to deliuer him from so great a thraldome.

Secondly, we desire master *Johnson* to remember the cause of *Gessrey Whitakers* and *Indith Holder*. These being found

in bed together, and the action being naughtie, yet *Geffrey Whittakers* excused the matter, that he did it not to satisfie his lust, but to comfort *Iud. Holder*; being sicke to keepe her warme; and with diuers words to that purpose, as though he had sought to performe a dutie of Christian loue; and not an action of wanton lust. *Geffrey Whittakers* in these vile excuses was by some maintained: *Dan. Studley* in speciall manner seeking to cleare him, and to excuse the matter. But how did it go in the end? was not their wickednesse found out at last? was not *Geffrey Whittakers* at length brought to confesse his filthinesse, through the pursuit of some of them which are now in master *Ainsworths* company? As *Dan. Studley* stroue long in vaine for *Geffrey Whittakers*: to let master *Iohnson* thinke he strives in vaine for *Dan. Studley*, whose leaud lust appeares by his leaud attempt, as well as the others.

CHAP. III.

The copie of Robert Bulwards suspension and excommunication: with an answer thereunto.



Robert Bulward was secluded from the publike meetings of the Church. December 1. 1611. For contentious and troublesome dealing when the Church was met together for ministrations of the Word and Sacraments, partaking with another, that was the debarred the Churches meetings for communicating with railers and excommunicate persons, and going about to defend his so doing: it being then also signified vnto him, againe & againe, by some of the Elders, that if he did not rest, we would consider what to do with him likewise.

The thirtieth of Ianuary 1612. Robert Bulward aforesaid was cut off from the Church.

For communicating with railers and excommunicates, and leaning the sinceritie of Truth, wherein he was before; and with-

* Nath Sanders.

withstanding our publique testimonie concerning separation from the Apostasie and corruptions of Antichrist, and such as maintaine them, with opposition against the truth of Christ.

For slandering master Studley in some things which he could not prove against him.

For despising the Gouvernours of the Church.

For disorderly and seditious walking among the brethren.

For refusing to come when bee was last sent for to the Publike.

All these are answered, as in the former Excommunications.

The testimonie of the Dutch Church concerning the Brownists.

WHen as they sent their messengers with some questions vnto the Dutch Eldership, they receiued this answere from them, That they did not acknowledge their Assemblie to be an Ecclesiasticall Assemblie, or a lawfull Church. And when master Iohnson and others of them were instant to heare reasons of this answere from them; it was further answered, They would do it if they saw it needfull, or if they found any thing that was worthie of answere.

The testimonie of the Magistracie of Amsterdam concerning the Brownists.

THe Magistrates both of old, against master White, and now of late in suit about their meeting-house; when they sought to lay in their action in the name of the Church, they were repelled by the Magistrates that are members of the Dutch Church; they would not receiue complaint from them in the qualitie or name of a Church, or the name of any Elder or Deacon, but as from priuate men; The Magistrates told them that they held them not as a Church, but as a Sect.

M. Iohnson his unnaturall dealing with his brother.

*G. Iohnson his
discourse of
troubles and
excom. p. 36. 37

WE *read, that his brother *George* being in extreame want, liuing vpon bread and water onely, Master *Iohnson* did then hide his face from his poore brother, and shut vp the bowels of compassion against him, whilest others insulted against the afflicted, and bad him sell his Bookes, his Couerlet, and his Cloke also, as others witnesse. Doth excommunication breake the bond of nature, and dissolue the duties of kindred and brotherhood?

CHAP. IIII.

More of the wickednesse of Studley, translated out of the Dutch.

THat the English Reader be not altogether debarred from the knowledge of the Dutch storie, concerning the notable exploits of this famous Franciscan, *D. Studley*, let him know, that herein is described, 1. his memorable wrestling with his wiues daughter, his breathlesnesse, his blushing, his abashment, his daughters colour. 2. *M. Hinton*s trouble for the construction of it. 3. The pensiuenesse, weeping, and crying of *Studley*s wife. 4. *Studley* his rising out of his bed, and going into his daughters slip-camer to kisse her, to shew, that he loued his daughter for his wiues sake. 5. His punching of his wife with knees and elbowes, vpon her admonition and counsaile she gaue him. 6. The deuise betwixt *Mistresse Hinton* and the Mother, to chastise the daughter that had occasioned her Mother so many beatings. 7. *Studley* his proceeding vnto further dalliance. 8. The blew eye that *Studley* gaue his wife.

wife. 9. His respect of the daughter aboue the Mother. 10. The repentance that *Studley* his wife was brought to for complaining vnto one that was not of their Church, and the many stripes that she receiued for the same. 11. The feare of *Studley* his wife. 12. The knowledge that others had of his dealing. 13. His mocking of his wife.

Those persons which are figured out vnto vs by the vncleane creatures, vnfit to be sacrificed, to be eaten, or to be touched, may not be retained in office in the Church; because those that by office beare the vessels of the Lord, ought to be cleane, *Esay* 52.11. whereas on the contrarie, those persons are a meanes to defile and pollute euery vessell that they touch, *Leuit.* 11.32.

But *Daniel Studley* is such a person as is figured out by those vncleane creatures of all sorts. For to speake of the foure-footed beasts, and first of them which chew the Cud, and doe not diuide the Hoofe, he is like vnto the great Camell, in respect of the great vncleannesse aboue noted: and therefore to retaine this Camell in the dignitie of an office, euen then also when those which did but heare the Word of God preached in other true Churches, are not retained in Communion; What is it else, but with those partiall and blind guides to straine out a Gnat, and swallow a Camell? *Matth.* 23.24.

Againe, of those beasts which diuide the Hoofe, but chew not the Cud, he is like the filthie Swine; for that although by his repentance he seemed to be washed from his former vncleannesse, he hath yet now of late, like the Swine, returned to wallow himselfe in the same mire of vncleannesse with other maides, according to the true Prouerbe, 2. *Pet.* 2.22.

For vncleane creatures in the waters having not finnes and scales: first hee is like vnto the slipperie Eele without scales: for what wickednesse is there which by his slipperie shifts and windings he knowes not how to excuse and couer? Is it not a common saying among them, If I had *Dan.*

Studley

Vers. 4.

Vers. 7.

²
Vers. 9. & 10.

Studley on my side, I care not what matter any should haue against me?

Againe, for the creatures in the waters without finnes, he is like vnto the hard shell-fish, being as bold and stout to maintaine his deuise, as he is subtrill and politike in deuising the same. For when as in the middest of all his iniquitie he standeth vp in the Publike to discourage those that complained on him, professing that if any minded him, he would also mind them: Is not this an hard shell of impudencie vpon him?

³
Vers. 13. 14. &c.

Touching the vncleane among the Fowles; first there are specially noted all kind of rauening birds: as the Eagle, the Griffon, the Vulture, and Kite, after his kinde, and all Ra-uens after their kinde. Now for claws to scratch and gripe withall, how notable is *Dan. Studley* in his letter to *Sam. Fuller*? How full of scratching and bitter rayling is it? And for his administration at home, there was neuer any poore bird that did moue the wing, open the mouth, whisper or chirpe against him, but this partiall Griffon hath set the print of his claws vpon him. As *Asbur* boasteth of himselfe, *Esay* 10. 14. so, in effect, haue they boasted ouer them that rise vp to complaine of *Studley*.

Againe, among the vncleane birds the Night-fowles are often noted; as namely, the Night-crow, the little Owle, the Back or Bat. And these also doe represent vnto vs the scandalous walking of *Dan. Studley*, so often and so ordinarily haunting with other mens wiues, at vnseasonable times of the night, as namely with Mistresse *M. V. C. K. D.* and diuers others heretofore. And yet this Night-crow being admonished of the great appearance of euill herein, hath refused to hearken thereunto, or to amend his euill.

Vers. 29. 30. &c.

As for the creeping things among them; the Mouse, the Rat, the Lizard, the Moule, that lurke in holes, and hide themselves in the dust, are noted for vncleane creatures: and these doe verie fitly represent the lurking nature of

Dan.

Dan. Studley, that can so cunningly hide himselfe in his dealings. But especially, among the creeping things, the Camelion, that is so famous for changing it selfe into (almost) all colours, is most fit to represent vnto vs an hypocrite, such an one as *Daniel Studley*, whose vse is to paint over the foulest faces with the fairest colours of Holinesse, Religion, and Pietie. For example, *Indith Holder* being accused for vnchristian and vnnaturall dealing towards her husband, who being sicke of the Plague, and being (as he thought) readie to giue vp the ghost, hauing such grievous pangs of death vpon him, she then neglected him, yea shamed not then to sit ouer his head and sing. But here *Dan. Studley* casteth his colour vpon it, and sayth, That it might be a most holy and religious action to praise the Lord with songs in aduersitie. Againe, *M. M.* being shut out of the Church for sinne, and to come in againe, shee boasted, That if shee were in againe, all the Diuels in Hell should not get her out. This speech being reprobued by some of vs, *Dan. Studley* in their Eldership cast his colour vpon it, saying, It seemed to be a very holy speech, shewing her faith, and hope of assistance from the Lord. Againe, when he was found hidden behind the basket at *Ind. Holders* house, hee made this holy pretence, That he hid himselfe to see the behavior of *G. P.* who came thither after him: so watchfull and vigilant an overseer was he. Also, *M. M.* hauing beene in a whore-house vpon some occasion, and creeping thence out at a window in a very vntoward manner, was excused by *Dan. Studley*, who alledged in her defence the example of *Paul*, That by the Disciples was out a window, through the wall of Damascus, let downe by a rope in a basket, *Act. 9. 25. 2. Cor. 11. 33.* A number of such instances might be brought to shew the colourable dealing of this hypocriticall Camelion. And therefore, sithence such vncleannesse of all sorts is found in him, we are fully perswaded, that he is vnworthie to beare office and dignitie, that beares so much reproach, and so iustly, for his sinne. Further, rayling sedition among themselves,

Gen. 26. 20. 21.

Vers. 12.

the question is, Whether *M. Ainsworth* haue carried away the Church with him, or whether *M. Johnson* keepe the Church still with him? And as they haue an Ecclesiasticall suit about the kernell, which of them should be the people of God and the true Church, so haue they another ciuile contention about the shell and the huske, who shall haue the meeting-house where this Church should meete together. In the meane time the two houses, where the seuerall factions of these two seditious Captaines doe meet, being in the same street, and within one house of another, are much like vnto those two Wells *Eseck* and *Sitnah* (Sedition and Dissension) or strife and hatred. But blessed be God, who hath delivered vs both from *M. Johnsons* Apostaticall *Eseck*, and from *M. Ainsworths* schismaticall *Sitnah*; and not onely so, but hath also brought vs vnto *Rehoboth*, or Largenesse, by enlarging our hearts to embrace the Communion of those true Churches, from which the partition-wall of their separation had excluded vs and shut vs out before. Wee pray the Lord for them also, that they may be likewise enlarged, that the chaine of their Schisme, which keepes them so strait, may be broken, and they at length be brought to entertaine Communion with the people of God.

CHAP. V.

*Vnder the hand of the Secretarie and Seale of the
Citie in this forme as followeth.*

*Extracted out of a certaine Booke of
M. Whites, intituled*



*Briefe discoverie of some of the abominations daily
practised and encreased amongst the English Com-
panie of the Separation, remaining for the present
at Amsterdam in Holland.*

Fol. I.

That they abound (aboue others) with all kind of debate,

ma-

malice, adulteries, consenages, and such other like enormities. Fol. 1.

Daniel Studley, an Elder of their Church, a man (not onely for his filthinesse with his wines daughter, but also for supporting of manifest and shamefull uncleannesse and consening among them in *others) fitter for the Stewes, than to be an Elder in any Christian Societie. Fol. 7.

Yet would their Elder Dan. Studley neuer so much as denie the matter of Incest with his wines daughter. Fol. 17.

But their Deacon Christopher Bowman, for his deceiving of many poore, euen of their owne companie, of halfe that which the Magistrats of Narden had giuen them weekly, was thereupon, when it came to light through widow Colgates meanes, called Indas the Parse-bearer in Narden, for so doing: not to speake of many such like instances that by him may be giuen. Fol. 15.

Haue they not abused the world, that publish in print, that they neither receiue nor retaine any such as care not how they borrow, and make no conscience to pay againe? I doubt not but their owne hearts know how false this is in Iohn Nicholas, and others. Fol. 13.

They retaine amongst them open offenders, Indith Holder, Canadine, Iacob Iohnson. Fol. 9. & 10.

Extracted out of a certaine letter vnderwritten by M. White the 20. of Iulie.

I Desire of God to keepe all his people from such a Congregation, where Adulteries, Consenages, and Thefts are in such abundance, as in the *English Congregation of Amsterdam, that I speake not of brokerage of whores, and other filthinesse, too too bad.

This is true; There is no Sect in Amsterdam (though manie) in such contempt for filthy life, as the *English are.

3

*Namely Judeth Holder and others.

4

5

6

1

*viz. the Brownists.

2

*viz. the Brownists.

Concerning these articles which they laied in against master *White*, as though he had slandered them therein: when as master *White* had once taken order by his Atturney to answer the matter; whenas also hee had for prooffe thereof brought sundry witnesses before the Burgo-masters; which there did testifie, and by their oaths and depofitions confirme the things which master *White* had written; then was master *White* discharged, and had libertie from the magistrates to goe for England, as his occasions or businesse should require. And beside their speeches vnto him to this purpose, this is manifest also by this authentique copy of the sentence pronounced in this case by the magistrates; as followes.

Extract ny t' Arrest-Rolle der Stadt Amstredam.

Schepreuen geuen de fante tegens Francoys Ianson, ende Hendrick Answert, ende doen voort profijt van dyen, affs' arrest op des opposants parson gedaen ende condemnieren de verschlounen arrestaiten inde costen dezer instantie. Actum de 24. Febr. xvi. C. ses. presentibus ut in Registro.

Thomas Weyts.

contra

Franccoys Ianson, Iacob Ianson, Hendrick Answert, Francoys Blackwall, Daniel Studley, Christofell Boman, Ian Nicholas, Iudick Holder, Willem Barbons, ende Thomas Bischoep.

Coll.

M. Bower.

Extracted out of the Arrest-Rolle of the Cittie of Amsterdam.

THe Indges gine default for not appearing against Francis Iohnson and Henry Ainsworth, and in regarde thereof discharge the Opposants of the Arrest done on his person, condemning the Arresters in costs and charges of this suite vnto this present time. Actum the 24. of February 1606.

Thomas White

against

Francis Iohnson, Iacob Iohnson, Henrie Ainsworth, Francis Blackwell, Daniel Studley, Christopher Bowman, Iohn Nicholas,

cholas, Iudith Holder, William Barbor, and Thomas Bishop.

Conferred. M. Bower.

By this sentence it may appeare, that master *White* was not onely acquit from their Arrest by the magistrates, but also, that they themselves beeing the Arresters were condemned in the cost and charges of this suite vnto that present time. After which time there was neuer any other sentence giuen by the magistrates to reuerse the same: in so much, that at length the Brownists themselves (although troublesome and contentious in this as in other actions) were content to let their suite fall, and ceased to proceede any further therein. And much better it had beene for them neuer to haue begunne it, than with so much shame, and so many rebukes to leaue it off.

And as master *White* himselfe was thus acquit, so was also mistress *White* his wife, by authoritie of the magistrates acquit in this matter, as appeareth by this copy of the Sentence giuen in respect of her.

Extract out of the Arrest-Rolle der Stadt Amsterdam.

S*chepenen doen aff t' arrest op de parsoen van der opposants Shuijstorowe gedaen. Actum de 25. Februar. xvi. C. ses. presentibus ut in Registro.*

Thomas Weyts als man ende vaecht van Rose Weyts.
contra

Daniel Studley.
Coll. M. Bower.

Extracted out of the Arrest-Rolle of the
citie of Amsterdam.

T*He Iudges release the arrest done on the person of the Opposants wife. Actum the 25. of February 1606.*

Thomas White as husband and head of Rose White.
against
Daniel Studley.

Conferred M. Bower.

a Disc. p 30.

Here marke their notable partialitie, in calling before the magistrates such as in their speech doe mention their adulteries, and yet let those alone that commit the adulteries, and neuer call them before the magistrates, although the facts bee so manifest, that master *Johnson* himselfe in his answer to master *White* could not denie the same; as namely of *William Holder*, *Thomas Canadine*, *Robert Baylie*, &c. Had it not beene as iust and as necessarie to haue called these malefactours before the magistrates, as to haue called master *White*, who did but publish what they had done? Is it a lesse matter for a *Brownist* to commit sinne, than for an other man to speake of it? Or shall the lesse sinne be called into iudgement, when the greater shall bee let alone? *George Johnson* a telleth vs how often his brother *Francis*, and *Daniel Studley* wished for magistracie against him: why could they not as well haue sought the benefit of magistracie against *William Holder*, *Thomas Canadine*, &c. when they might haue got the same?

But suppose they had some colour in the former thing, yet what hinders them that now they will not or dare not call *John de Cluse*, *John Trappes*, and *Richard Mansfield*, before the magistrates, as well as master *White*? If master *White* made mention of their adulteries and vncleannesse, so doe these testifie of their *probable murder*, *approned whooredome*, and *wretched periurie*, and haue also prouoked them to goe before the magistrates about these things. Are not these offences as great, if not greater, than those which maister *White* obiected vnto them? What is the cause of this their partialitie? why doe they threaten extremitie to vs, and yet vse so much lenitie towards those that fall so hard vpon them?

As for the *uncleannesse* of *Indith Holder* here obiected by master *White*, it is a thing as euident as may be. For *Gefrey Whitakers* hath since that time openly confessed in the midst of their Congregation, that hee hath laine with hee night after night; and this by his owne open confessi-

on in so beastly and abominable manner, as wee are ashamed to report. Other of her vncleaneneses are also noted before. And in fine, she is found to be so vncleane, as by the generall consent of the *Brownists* she is cast out of their societie.

But *Dan. Studley* did labour it even againe to defend her, after *M. White* had in print rebuked him for it; and when the greatest part of their congregation consented to cast him out as vsauorie salt, yet would not *Daniel Studley* consent, but complained thereof and mourned for her; and not he only, but *M. Iohnson* also sought to cloake her vncleanenesse, and to diminish her sinne, and the shame of *Geffrey Whitakers* her bedfellow, and would not haue it to be adulterie, vsing his distinction of lying with a woman, and in a woman &c. insomuch, that many of his *Brownists* were ashamed to heare him so to pleade for such a strumpet. *Abraham Pulburie* did then also very stiffely oppose himselfe against *Saint Francis* at that time, and preuailed so farre, by comparing the matter with that place, *Iohn 8.4.* that it was at length concluded, that *Indith* also was found and taken in the very act. And how could hee stand against his people for the support of *Indith* in so plaine a case, except hee could haue pulled out their eies?

Wherefore, howsoeuer the separation in shew is a *white Art*, yet to them that duely consider the same it may easily appeare to be a very *blacke Art*. This blacknesse first shews it selfe in the blacke spots, wherewith the Separatists are of olde stained. For some particular instance hereof reade the Booke of *George Iohnson*; and (beside other places) consider those thirteene offences, or blacke spottes which he noteth in his brother *Francis*; see the ^b seauen spots noted in master *Ainsworth*; see the ^c twelue blacke spots found vpon *Daniel Studley*; consider the ^d two and twenty blacke spots obserued and reprooued in their Eldership ioyntly; and besides these, marke the tenne blacke spottes of the Congregation in generall. Secondly, as their blackenesse in themselves

^a Disc. of ex-com. pag. 180.

^b Disc. of ex-com pag. 183.

^c Pag. 185.

^d Pag. 190.

^e Pag. 196.

Enquir. p. 7.

selues is thus to be noted, so in the next place obserue their Art, which they haue to make others blacke by flandering and speaking euill of their estate. This Art of flander may well be called a blacke Art. Now for the euidence of their skill in this Art, we referre the Reader to that generation of flanderers hereafter discribed in this Treatise, where *Barrow* and his disciples doe so practise this blacke Art, that in master *Johnsons* owne words it may iustly bee saide vnto them. *The very shame of men, if no feare of God, might haue restrained their lying lippes, and kept them from blaspheming the godly with so blacke a mouth.*

CHAP. VI.

A comparison betweene two notable Separatists, Daniel Studley, a Franciscane, and Richard Mansfield an Ainsworthian.

The iniquitie of Richard Mansfield appeareth notable.

The iniquitie of Daniel Studley appeares notable.

1 By his cruell tasking, oppressing, & exacting the task imposed; by hāging weights of lead vpon his maids arme while she spinned, as though otherwise the worke had bin too light and easie: and the inflicting a cruell punnishment when the worke was not accomplished. Though the Egyptian bondage was gricuous, yet amongst all

Pha-

1 By his oppression and preuenting of Iustice thorow the whole tenour of his administration, as hee himselfe being pressed and prosecuted by some of master *Ainsworths* people hath beene brought to acknowledge in generall. The terror and feare of *Studley* haue bin heauier thā weights of lead vpon the fainting

armes

Pharaohs taske-masters we reade of none called *Mansfield*, nor yet of none so wantonly cruell as he.

2 By a shamefull and vile manner of whipping his maids starke naked, being about eightene years of age. All the particular accidents therein are too vile to be spoken.

3 By his cruel nipping and pinching of his maids by the armes, in so much that the skinne of ^b one of them first rent with whipping, and after crushed with nipping, hath broken out into soares, the filthy matter wherof hath come running downe to the wrists of her hands, as shee hath sit at her wheele.

4 By his most barbarous and beasly manner of hanging vp his ^c maid by the hāds starke naked, first binding her hands

armes of the poore people, that they durst not deale against him. Though the Pharisees laid heavy burthens vpon other mens shoulders, *Mat. 23*. yet among them al, we read of none called *Studley*, nor yet of any one whose manifold oppressions are so often witnessed.

2 By a shamefull and vile manner of dealing with one euen of the same maids, who comming out of the hands of *Mansfield*, fell into the hands of *Studley*. & was faine to cry out of *Studley*, as well as shee had done of *Mansfield* before.

3 By his cruel nipping and pinching euen of his owne wife, as she her selfe hath testified vnto diuers, and is in part noted before. Many people talke of *Fairies nippes*, and of the blew arms they make; but it is hard to say whether *Fairies* of the separation doe nip harder.

4 *Studley* indeed in this point dealt more gently with the ^d maid; whom though he drew and haled violently at the

^a *Eli. Ap. and Do. Ha.*

^b *Do. Ha.*

^c *Do Ha.*
^d *Eli. Ap.*

hands with cords, tying them vp to some high place, then taking away the thing whereon she stood, and so letting her hang from the ground while hee spent diuers rods vpon her: yea and after this whipping he let her hang so a great while before he would take her downe. Alas for the daughters of the separation, is this the libertie of the that account themselves the only free people? The virgins of *Sion* in the daies of their captiuitie found more fauour among the Babylonians, then this *D. Hamwell*, not handled well among the *Brownists*.

5 By executing iudgement vpon his maid, sometime before the shew of any fault was committed: as for example, by calling his maid out of her bedde betimes in the morning, not suffering her to put on her cloathes, but making her further to strip herselfe, making her also to fetch out the rods, then telling her also that he knew she would not finish her taske by the weekes end, and that therefore it was best to giue her

the first, yet did he not hang her vp so cruelly, but laid her and threw her vpon his bed in more easie maner. And yet in matters of suite and question, by the threeds of his subtil shifts hee doth as it were tie and bind the hands of many, both men and women, which stand hanging in the cords of doubt and feare, waiting long for an issue, and yet put off with delayes. And yet not so, but that he himself also hath now long time hung in feare, with the cord of deposition, as it were about his neck, waiting when he should be turned off from the ladder of his dignitie.

5 By executing iudgement vpon himselfe before the Iudges of the Congregation had pronounced the sentence of condemnation against him. For as *Achinophel* and *Indas* that hanged themselves before the time, and as those theeues that murder themselves before the time to preuent the sentence of the law, cannot be defended therein; so *Daniel Studley* deposing himselfe, and leauing his office before sentence, whether

cor-

of

correction before-hand, and so before the fault committed, inflicted the punishment that might afterwards happily be deserved.

6 By vsing such rigour to-
wards his seruant in exacting
the taske of worke imposed,
that her worke being to spin
bombasine wooll, shee hath
often for feare been glad to
eat vp the wooll, which shee
could not spin time enough,
lest some remnant of the
wooll being seen and found,
it might thereby appeare that
her taske was not finished:
and so shee her selfe to haue
bin brought like a sheep be-
fore the shearer, before *Mans-*
field the stripper, and so not
onely to haue had her wooll
or woollen garments to bee
stript off her backe, but also
to haue had her skin shorne
with the sharpe sheares of
Mansfields cruell rods.

6 By vsing such rigour to-
wards his wife, in threatning
& beating her contrary to that
of the Apostle, *Col. 3. 19.* in so
much that by his cruelty, she
hath sought, though not to
eat her wooll, yet to eate her
word, by labouring that shee
might not be called to speak
those things which she knew
of her husband, & had alrea-
die told in secret; yea & hath
charged some to whom shee
complained of her miseries,
that they should not utter
the same during her life, for
feare of his rage against her.
And yet the greatnes of her
misery hath made her to open
her grief; & the regard of her
word would not suffer her to
deny the same, when she was
called to account for it.

of despaire to keepe it, seeing
the people so against him, or
whether in hypocrisie & po-
licie to moue the people vn-
to commiseration, alwaies
his vntimely and vnorderly
executing of himselfe cannot
bee iustified, howsoeuer the
cause of his condemnation
might beten times more iust
then the cause that *Mans-*
field had against his maid.

6 By vsing such rigour to-
wards his wife, in threatning
& beating her contrary to that
of the Apostle, *Col. 3. 19.* in so
much that by his cruelty, she
hath sought, though not to
eat her wooll, yet to eate her
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And yet the greatnes of her
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her grief; & the regard of her
word would not suffer her to
deny the same, when she was
called to account for it.

Matth. 15. 17.

Deut. 23. 13.

7 By his barbarous and beastly crueltie in compelling his maid to eate her owne excrements: for when she had once for feare eaten her wooll, and the same againe was from time to time purged out of her bodie, according to the course of nature, noted by our Saviour, *Whatsoeuer entereth into the mouth goeth into the belly, and is cast out into the draught*, yet this monstrous wretch coming to the knowledge hereof; did not only rake and take forth out of the draught that which the Lord would haue to be couered: but further in most abominable manner hee shamed not to take that dung, and by violence to put it into her mouth, and with a crane of brasse to thrust it downe her throat, in so much that the poore maid crying miserably out for water, was almost slockned before shee could get redresse against the vexation of this loathsome tormentor. (hath the like euer been read or heard of?) It was a grieuous vision and a type of great miserie, when the Lord commanded *Ezechiel*, to prepare & bake his

7 By his tyrannie common vnto him with other of the separation, in drawing those that had forsaken their error to returne vnto their vomit againe, and to eate vp, though not the excrements of their bodies, yet the excrements of their error. It is most ordinary with the *Brownists* to charge those that leaue their schisme and returne vnto the communion of the true Churches, *to be as dogs returned to their vomit*: as though the fellowship of the Saints, in the holy things of God in other true Churches, were but as the vomit of dogges, whereas indeed their separation is but as the excrements and dung of schismatikes; vnto which dung notwithstanding they are often drawne to returne, and to eate vp the same. As for example, *Edward Benet* hauing begun to purge out some of the excrements, first by entertaining ciuill communion with the Church of England, so farre as to marry a wife from thence, and afterwards in spirituall communion by hearing *master Burges*; when as after all he was brought againe to repent

his bread^f with the dung that cometh out of man, to signify the astonishment that should ensue of the evils threatened; and the Lord in mercie spared the Prophet, and at his praier did mitigate the thing; but behold in this *R. M.* a more grievous sight or vision, a type of *astonishment*, not to prepare meate with dung, but to eat that dung as meat, not by commandement of the Lord, but by the lust of the flesh: It was horrible in *Rabshakerth* a Pagan, to threaten his enemies with the eating of their owne dung through famine; but it was more horrible, savage and unhumane in *Ric. Mansfield*, a brother, even a brother of the separation, to use this cruelty, and with his own hands by force to do it, not unto an enemy, but unto a sister of the separation, &c.

pent for these things: what did he else but returne to his own excrements? Many such examples might be alleaged, wherein as many among them haue been vehement, so *Dan. Studley*, especially in these cases hath bin most seuerer, so that as in respect of his policies he is generally noted for a *Matchienellian*, so in respect of his tyrannie for a *Mansfieldian*, that with *Mansfield* seekes to bring and enforce men vnto the eating of their owne dung. Againe, as this is done indeed, so in the account of the other Separatists, both of master *Ainsworthes* and master *Robinsons* companie, the *Franciscans* being many wayes become notable *Apostates*, returning into errors about ministerie and government from which they seemed to be purged, in respect of this apostasie, they can be accounted no better then dung-eaters, and dogges returning to their vomit in the estimation of other *Brownists*: and those which like *Fra. Iohnson*, and *Dan. Studley* do most vrge hereunto, can be accounted no better then *Mansfieldians*.

Ezech. 4. 12. 13. 14. 15. 16. 17

Esa. 36. 12.

Ps. 51.

Ps. 137. 1. 2. 3. 4.

8 By making his maides immediately after this whipping and hard vsage to sing songs of mirth in the midst of their sorrow and teares, contrarie to their feeling, and contrarie to the order of the Apostle, *I am. 5. 13.* And not onely this, but also by mocking in prophane manner at their singing; and for example, the distressed person beginning to sing, *O Lord consider my distresse, &c.* hee would then in derision speak vnto them, *Oh you are in great distresse sure &c.* As the cruell scoffing Babylonians of old required songs and mirth of the Iewes in their captiuitie, saying vnto them, *Sing vs one of the songs of Zion*; euen then when the Iewes sate weeping by the riuers of Babell; and had hanged vp their Harps vpon the Willowes: so this cruell scoffing Brownist did then require songs and mirth of his captiue maides, when they had hanged vp the Harpes of their mirth, and had rather to haue sit weeping, than singing; yea, and constrained the to sing so as the Babylonians could not do the Iewes.

9 By

8 By teaching his scholars (the little children which learned of him) not the songs of Sion, not the Psalmes of *David* (for that is an vse that *Strudley* hath oft condemned) but filthie, vnsauorie, & rotten rimes, such as wee are ashamed and loth to print or repeat the same; neyther meane wee to doe it, vnlesse wee bee further vrged thereunto. The children in *Master Ainsworths* companie, when he taught, haue not yet forgotten them. *H. Barrow* scoffing at the Preachers in the Church of England, tels in his *Discomerie*, *How their mouth distilles, and their lippes drop downe such old parables, &c.* But much more iustly might it haue beene said of *Strudley*, the auncient Elder, Prophet, and Preacher in the Church of the *Brownists*, that *his mouth hath distilled, and his lippes dropped downe such old parables*, as might farre better become the streetes of Sodome than of Sion, being indeede such vnleane and stinking stufte as any Christian eares might iustly abhorre to heare their children repeating of the same.

9 By

9 By alledging Scripture (after the manner of the *Brownists*) to defend & maintain the crueltie which hee vsed towards his maides, as namely, *That if a man smite his seruant, or his maid, with a rod, and they die not under his hand, but continue a day or two dayes, he should not be punished, because they are his money.* Exod. 21. 20, 21. Whereas this Scripture can be no warrant for his crueltie; both because his maids were no bondslaues vnto him, bought with his money, as also because that law was in peculiar to the Iewes, and euen then was a iudiciall Statute, and did not free the offendour from all guilt of sinne, but onely from the punishment of the ciuile Magistrate.

10 By *Studleyes* searching out of secrets, he a greater sinne? secondly, whether the secrets of their Consistorie, or the secrets of *Studleyes* priuat contemplation be greater secrets? thirdly, whether it had not bin as iust to haue deposed *Studley* betimes, as to haue deposed *De Cluse* so hastily. Further, whether *Studley* for defending his filthinesse, or *Mansfield* for defending his crueltie, haue more horribly and wickedly prophaned the name of God, wee leaue to be disputed betwixt the *Franciscans* and the *Mansuilians*.

9 By alledging Scripture in like manner to iustifie his filthie behavior towards his wifes daughter: being re- proued for his vncleane discoueries, not to be named, the prophane wretch sought to defend himselfe by the example of *Salomons* searching out of all secrets. Is there not here iust cause to exclaime against him, as *M. Iohnson* in another place doth against *M. Iacob*? *O shamellesse mouth, O unchristian heart!* Can any godlesse Atheist abuse the Scriptures more horribly thā this filthie *Studley* herein hath done? *De Cluse* their Elder should haue bin deposed for discovering the secrets of their Consistorie: whereupon we would demand of *M. Iohnson* these three questions: first, whether *De Cluse* his vncouering of secrets, or *Studleyes* searching out of secrets, be a greater sinne? se-

Fran. Iohnsons
answere to *M.*
Iac. p. 32.

10 By his carnall securitie in the midst of all his impietie; by his vsuall sleepe in the time of Gods worship: and this not onely when M. *Johnson* preached, (for then he plainly professed, that hee did settle himselfe to sleepe, accounting M. *Johnson* a false Teacher, and vnworthie to be hearkened vnto) but thus also hee slept, when M. *Ainsworth* taught. And yet further, which is more strange, hee did not onely sleepe whiles other preached and prayed, but euen when himselfe hath beene praying at home with his familie, his manner hath beene to fall asleepe in the midst of his prayer, as diuers then present haue testified.

11 By his notable hypocrisie in the midst of all his iniquitie; and this not onely in his generall Seperation, according to which (together with the rest of his companions) hee sayth vnto all the reformed Churches in the world, *Stand apart, I am purer and holier than you*: Nor yet onely by se-

10 By the like securitie in his wicked course; his manner being also to sleepe in time of publike worship, though an Elder, and sitting in a throne in a high and eminent place, whereby his offence became more offensive and notorious. These circumstances therefore being considered on both sides, it may bee some question, Whether of these two sleepers, *Mansfield* or *Studley*, haue deserued the more shame, and whether of them be the more slovenly sleeper.

11 By his notable hypocrisie in the midst of all his iniquitie: He sayth with *Mansfield* vnto all the reformed Churches on earth, *Stand apart, I am holier than you, I must touch no vncleane thing; your worship is Apostasie, if I should ioyne with you*. The like he now sayth vnto the *Mansvillian* Separatists.

separating from other *Franciscan* separatists, and namely from *Dan. Studley*, whom in speciall manner hee condemneth, and sayth vnto him, *Stand apart Studley, for I am holier than thou.* But further, euen aboue many other of *M. Ainsworths* companie, wherein he resteth, he pretendeth more puritie, is more smooth in his words, stricter in the separation, and makes greater shew of holinesse and pietie.

ratists, and euen vnto *Marsfield* himselfe, whose wickednesse he much condemned, when as vpon speciall occasion it was made knowne vnto him. And besides this, euen aboue many of the *Franciscane* Separatists, his companions, he is smooth in wordes, strict in separation, full of religious protestations, and can cunningly alledge the sinnes of the chiefest Saints to cloke his impietie, as though hee were as holy as the faithfullest seruant of God vpon earth.

Of these two, and sundrie other such like, there may iustly be verified this Proverbe,

*The strictest in separation,
The leandest in conuersation.*

CHAP. VII.

The testimonie of William Gilgate, one of Master Ainsworth his companie, and that had bin a Minister in England.



Lord rebuke me not in thine anger, neither chastise me in thy wrath, for thine arrowes haue light vpon me, and thine hand lyeth vpon me. There is nothing sound in my flesh, because of thine anger; neither is there rest in my bones, because of my sinne, &c.

Having now long time beene afflicted with sharpe and

G

grie-

grievous sicknesse, whereby it hath pleased God to bring me vnto more serious and deepe consideration of my estate, in separating from the Churches of Christ, and still finding my separation to be more vnlawfull, the more I consider the same: and while I felt my selfe at the weakest and sickest, and so pressed with the force of my disease, that I euen doubted of life, I felt my conscience most pressed with desire, to reuoke my separation; and therefore doe now thinke it my dutie, before I be taken away hence, and be found no more, or howsoeuer it shall please the Lord to dispose of me by life or death, to giue testimonie vnto the truth, whereof I am perswaded in my soule.

And as mine owne disease, and the hand of God stretched out vpon me, moueth me to consider and testifie these things, so the disease of the separation, and the hand of God, which I see to be stretched out against it, doth also draw me on the other side vnto the same thing. The disease of the separation is a hot and burning disease, that consumeth and destroyeth many with the poysonous and contagious heat thereof; euery companie among them is as a flame of condemnation to deuoure another; the boyle of their contention swelleth and burneth incessantly, and they haue yet no poulteffe to breake it, nor any oyle to mollifie the same.

When as I first separated from the Church of England, and came to the Church of the Separation at Amsterdam, I had not long continued therein, but that Church did rend in the middle, and separate one halfe from the other. There was I constrained to make a new separation again, and then I chose rather to separate from M. Johnson, and to ioyne my selfe with M. Ainsworth, who still kept their old rules, whereby we were directly led to separate from M. Johnson. Being thus separate againe, the contention grew so extreame betwixt these two parts, that so many members on either side as submitted vnto the other, were by the rest giuen to Sathan, and cut off by excommunication. In this estate both of them boast against the other, each side glorieth they haue killed the other, each
exalt

exalt themselves, and each cast downe and condemne the other. When two harlots came before King *Salomon*, pleading earnestly against one another for the liuing childe, both laying clayme vnto it, *Salomon* called for a sword, and commanded to diuide the liuing child, and to giue the one halfe to the one, and the other halfe to the other. And vpon this sentence the King marking the compassion of the one to be kindled, and seeing the other hardened and content to haue the child diuided, did thereby find out the compassionat mother, to whom he gaue the liuing child. But these two contentious women of the Separation, these two companies of *M. Iohnson* and *M. Ainsworth*, when they strue for a member going from one to another, haue not their compassion kindled toward their children, like that tender and pitifull mother, that got her right before *Salomon*, but both of them are hardened, both of them doe rather chuse to slay and diuide any of their children with the sharpe sword of their excommunication, than that they should lye in the bosome of the others communion: What sentence should *Salomon* giue now in this case? Surely, neither of these women are the right mothers of those children, whom they doe so diuide and hew asunder; it appeares they neuer trauailed in paine of them, they neuer begot them by their Ministerie, but hauing seduced and stolne these children from the sides of other true Churches, the right mothers, in whose wombes they were regenerate and borne anew, they are now become hard-hearted and more cruell vnto them than *Ostriches* vnto their young. What then remaineth to be done for the changelings of the Separation? Let them open their eyes and looke about them; let them learne to discern their owne mother, from whom they were taken and changed in their cradle; let them forsake their separation, and sucke the milke of Schisme no longer; let them returne to the communion of the faithfull, both in England and in these reformed Churches, whom they haue reiected as well as England.

I was once halfe perswaded, that *M. Iohnson* and *M. Ainsworth* had beene those two witnesses that should prophesie in sackcloth, *Rev. 11. 3. 4. &c.* but now finding that the fire which proceedeth out of their mouthes is to deuoure themselves; finding that they vse their power to shut heauen one against another, esteeming one another Apostataes & Schismatikes, one binding the sinners which another looseth, and binding that which God doth not binde; finding that these two witnesses doe not agree in their testimonie, but beare witnesse one against another, laboring to restrain the raine and deaw from one another, and to turne the waters of their separation into bloud; seeing the spirit of the beast is in them, to make warre, overcome, and kill one another; inso-much also as their corps doe lye as it were vnburied, and not in the streets of Rome, but in the street of the separation; seeing also that the disciples of these two Prophets do reioyce and congratulate one another in their owne vexation; and lastly, seeing they haue thus layne, not three daies and a halfe, but more than three hundred and a halfe, and yet no spirit of life comes into them to set them on their feet againe: therefore can I not esteeme them as those two Oliue trees, and two Candlestickes that stand before the God of the earth. Yea, further I do desire those that yet follow them, that they would, in the feare of God, be stirred vp by these considerations, a little better to examine the grounds of their vnfound separation. As for my selfe, I doe now by this writing vnfaignedly acknowledge my sinne to be great, in renouncing the communion of so many faithfull seruants of God, with whom I once liued in the Church of England; I sinned against God, and dishonoured his name, in refusing to heare the word of Life preached in those assemblies: the life, comfort, and saluation that I expect and hope for in the kingdome of heauen is, by the faith of the Gospell preached in that Church, and preached there with more power, fruit, and efficacie, than I euer yet heard in the Churches of the separation: the faithfull in that Church, whose fellowship in the worship of God I did

did once reiect, are those with whom I hope to reioyce in heaven, whom I do now also long after in the Lord. I sinned against them, in disclayming their communion, and thereby haue giuen euill example vnto many, and haue beene a stumbling blocke vnto the weake, whom I now desire not to be offended nor scandalized by me.

I heare of late, that the Ladie C. a woman of great estimation (though liuing still in England) hath yet desired to be receiued as a member of M. *Iohnsons* Church: and it is reported by some of them, that in her sicknesse she hath wished to die as one of them, and to end her dayes in that profession: but for my part hauing now had sufficient experience of their wayes, I doe freely acknowledge and professe in this bed of my sicknesse (from which I know not whether euer I shall arise vnto my former health) That it shou'd be my great comfort to die in the communion of those Churches whom they haue now reiected, and to renounce my separation, before I be separated out of this world. And I doubt not, but if that seduced Ladie had in like manner with her owne eyes seene the bitter fruits of this miserable separation, she would then account it her comfort to be free from such a snare.

1 There be at this present hanging ouer my head two swords of Separation; the one is the sword of the Lord, who by this grieuous disease doth threaten to separate my soule from my bodie, and to bring me vnto the dust of death: if this sword fall vpon me, my hope is, that it shal make way for me into heaven, into a glorious Communion with the Lord, and innumerable Saints and Angels, Christ Iesus being the Lambe of God to take away my sinnes, and being entred as a fore-runner within the vaile to prepare a place for mee by the blood of the euerlasting couenant.

2 The other is the sword of the Separatists, whereby they threaten to excommunicate and cut me off, if I liue, and rise againe to come among them, and testifie against their Schisme: If this sword fall vpon me, my hope is, that it shall make way for me into an heaven vpon earth, into a gracious

communion with the faithfull seruants of God in his visible Churches, there to reioyce with the ioy of Gods people: yea, whether they cut me off or not, my resolution is (if the Lord prolong my daies) to cut off my selfe from that their schisme, wherein I haue stood with them. And though I cannot but expect much reproach and many hard sentences (which they of the Separation will for this cause passe vpon me) yet my hope is, that the Lord (which of his mercie hath giuen mee leaue to see my error and his truth) will now also strengthen me by his grace to beare the euill speeches which in this case they vse to poure out vpon those that leaue them.

Surely I am readie to halt, and my sorrow is euer before me.

When I declare my paine, and am sorrie for my sinne,

Then mine enemies are aline and are mightie, and they that hate me wrongfully are many.

They also that reward euill for good are mine aduersaries, because I follow goodnesse.

Forsake me not O Lord; be not thou farre from me my God.

Hast thee to helpe me, O my Lord, my saluation.

WILL. GILGATE.

About a moneth or six weekes after this, when by the mercie of God he was something recouered of his sicknesse, he then by his practise confirmed further that which he had written before, both by embracing the communion of the Churches, which he refused before, in hearing the Word, and praying with them &c. As also by going vnto M. Ainsworths Church, with which he had ioyned himselfe before, and there openly, in the midst of their Congregation, renounced his fellowship with them, testifying, that they were in Schisme: and for further prooffe hereof did afterwards giue vnto Master Ainsworth diuers Arguments in writing, to proue them to be in manifold Schisme, and so finally left them quite.

CHAP.

CHAP. VIII.

Letters that passed betwixt M. Ames and M. Robinson touching the bitternesse of the Separation.



Ne point of Schisme which M. *Gilgate* objected vnto M. *Ainsworth* was, for their separation in priuate from those particular persons, which might be discerned to be true visible Christians, euen by their owne confession. This point, because it is further discussed in diuers Arguments and Writings betwixt Master *Ames* and Master *Robinson*, wee haue thought it meet to publish them as they came vnto our hands, because they serue much for the declaration and manifestation of their Schisme herein.

G. M. and P.

Sir, I doe not desire to multiplie many Letters, nor many words in this one Letter, I will passe by therefore your censure. Your manner of separation also I omit, whether it be like or dislike to that of the first reformed Churches, for you haue yrons ynow in the fire about that question: Neither will I trouble you about my associates here, whom you deeme euill of, though they be vnknowne vnto you: Onely that one point which containeth indeed the very bitternesse of Separation, I would desire you againe to consider of, as you doe me; viz. *Whether there be not a visible Communion euen out of a visible Church*. These reasons seeme to euince it.

I Whomsoever I can rightly discerne to haue communion with Iesus Christ, with him may I haue visible communion: the reason is, because that from visible descrying of that inward communion, doth necessarily follow externall

con-

communion. Neither can other sufficient reason be giuen, why we should communicate with visible Churches, but only because wee visibly discern, that they haue communion with Christ: Now *quatenus ipsum & de omni conuertuntur*. But we may discern (even by your confession) of some, out of a visible Church, that they haue communion with Christ. *Ergo*

2 That which is lawfull for them to doe which are no members of a visible Church, that is lawfull for others to ioyne with them in: for that which is no sinne in the principall, is none in the accessorie, *Ceteris paribus*. And it cannot be simply vnlawfull to ioyne in any action that is lawfull, *Quatenus talis*: but it is lawfull for Christians conuerted, euen before they ioyne in any Church (perhaps wanting knowledge of the true Constitution, perhaps oportunitie) to worship God. Therefore

3 It is necessarie, that before the covenant making (which you hold to be the forme of a Church) they that are to make it, should ioyne together in prayer for direction, assistance, and blessing, yet they are not a Church vntill after: Therefore it is not only lawfull but necessarie also, that there be a communion out of a visible Church. You may easily conceiue the forme and force of this Argument. If you answere that they are a Church in desire; that is to forsake your position: for desire to be, doth imply, that as yet they are not; *A uelle ad esse non sequitur ratio*. I will not be further tedious vnto you. Fare you well. Feb. 25,

Your louing friend,

WILLIAM AMES.

Mercie

Mercie and peace be with you, Amen.

Sir, because I doe vnderstand by many, that you maruell I answer not your reasons, hauing had your writing so long in mine hands, I thought good to returne you a brieve answer. Your reasons to prooue visible communion out of a visible Church follow: Though that be not the question betweene you and mee, But whether we which are, or deeme our selues to be of a visible Church, may lawfully communicate with such as be of no Church?

I deny that externall communion doth necessarily flowe from the discerning of inward communion with Christ, which is your first reason; for then I haue externall communion with the Angells and faithfull departed this life. Externall communion is a matter of externall relation and order, vnder which men out of the Church are not. The order set by Christ and his Apostles is, that such as receiue the word, and are to be saued, ioyne themselves forthwith vnto the Church, and a large remnant it is of the confusions which *Antichrist* hath brought into the worlde, that men fearing God should remaine out of the true Church.

For the further cleering of these things.

If an innocent person (in mine absence) be excommunicated from the Church, vpon the testimony of two or three, yet will I for order sake (and so am bound) forbear communion with him, till I haue manifested his innocencie to the Church. On the other side, Though I know some great wickednesse by a brother, which he denies, and I can not prooue, I must still for order sake keepe communion with him in the Church, till God discouer him. It is euident therefore, that in cases I am both to forbear communion with a godly man, till we be orderly ioyned together; and to keep communion with a wicked man, till we be orderly dis-ioyned.

Adde vnto these things, that vpon this ground I may al-

H

so

1. Reason.

Acts 2, 41, 47.

so lawfully admit one out of the Church, to the Lords Supper, to the choise of Officers censuring of offenders. And all other exercises of externall communion: if by the judgement of Chariti: I deeme him holie in his person. And how can I denie him one part of externall communion, to whom I affoord an other, but I make a schisme in the communion of Saints? and this also may serue for answere to the latter part of your prooffe touching visible Churches; for they haue not onely internall communion with Christ, but externall also in the order which hee hath set. For which wee stand, and for the want of which alone, wee withdrawe our selues, as wee doe in this case, not daring to breake Christs order for mens disorder.

2. Reason.

The summe of the second Argument is, That because it is lawfull for some such as are not yet members of a true Church to pray, therefore others of a Church may ioine with them in prayer.

I doe first answer, That men in a Church are bound to, and from many things, wherein men not in the Church may vse more libertie, and vpon the same ground you might more soundly argue thus: Because two or three persons excommunicated vpon false testimonie, may pray together, and therefore the brethren of the Church may forthwith pray with them; Though prayer bee in it selfe a lawfull thing, and they holie in theyr persons that perfourme it, yet it is vnlawfully perfourmed out of the Church, in which men ought to bee, and therein to vse it. So that although there bee neyther *Vitium persona nec vitium rei*. Yet is there *Vitium ordinis, & relationis*: and this externall religious order, and relation is the Church-order, and religious communion, a worke, doth presuppose religious vni-
on of persons.

3. Reason.

Touching men ioyning in prayer before they enter covenant, and so before they be in a Church, whence you doe take your third Argument: I doe answere; First, for that there is not the like reason of them and vs, which are, or take

take our selues to bee in the order of an established Church; They then breake no order, though wee should. Secondly, such persons are ioyned in will and purpose at the least, the which is accepted as the deed. 2. *Corinth. chap. 8. verse 12.* though the outward ceremonie bee not as yet performed: So is *Abraham* said to haue offered vp *Isaack*, *Hebrewes chapter 11. verse 17.* and *Priscilla* and *Aquila* to haue laied downe their owne neckes for *Pauls* life, *Rom. chapter 15. vers. 3, 4.* Which notwithstanding they did onely in will and purpose. Your axiom *à velle ad esse non sequitur ratio*, hath his vse especially *in rebus naturalibus*. But the vrging of it thus absolutely in matters of religion, tends to deprive the Church of her greatest spirituall comfort. Lastly, consider the couenant *in concreto*, and prayer is a part thereof. And when men are so met, with a purpose to vnite, and do beginne prayer for the sanctification of it: They are in the doore comming into the house, and not without. The Iewes were not to haue religious communion with persons vncircumcised, and yet I doubt not, but when a godlie Profelite was to be circumcised, they might lawfully ioyne with him for the sanctification of the Ordinaunce. I cease further to trouble you, and doe heartily salute you in the Lord God, wishing you from him all prosperitie; and in him resting.

Leyden this second of the weeke

Your louing friend

JOHN ROBINSON:

H 2

Sir,

Ir, I did maruell indeed at your silence, when an answer was promised, & do no lesse maruell at this your answer, that being so deliberate, it is no more sound and pertinent. As for the state of the question, it was set downe in your owne wordes (thus in the thesis, Whether there be visible communion out of a visible Church) not to bee denyed or dissembled in this your answer, as it is more than once, when you would draw it to an hypothesis. In the answer to the first Argument, your denial is very strange, & the reasons of it as weake. The Scripture doth euery where reason from that communion which we haue with Christ to that which we ought to haue one with another. Our best Diuines doe put one in the definition of the other. *Sanctorum communio est actus & officium singulorum membrorum inter se, ex unione formali cum Christo, & spiritu ipsius profluens*: the sence is acknowledged by all good writers: The words are taken from reuerend Iunius. The same sentence is elsewhere by him expressed so fitly for you (if you doe not despise it) that I hope it may something preuaile with you. *Ex illa autem societate (saith hee) & communione quam Sancti cum Christo habent, omnino sequitur altera hac consociatio atque communio qua membra inter se consociata & coagmentata sunt: nam idem, qui nos adunauit sibi eo ipso quod diuersa membra adunat sibi, eadem inter se adunauit: quae cum ita sint, facile Christianus quilibet nobis assensurus est si imperturbato animo ad hac legenda & expendenda venerit, non posse quenquam Christianum bona fide renunciare communioni alterius, quem Christus aut adiunxit sibi, aut se adiuncturum sperem facit.*

The place note well worth your serious reading: Reason shewes the same truth. For, are you more holy than Christ, that you should beate him from your communion, whome Christ hath made a member of his body? doth not our internall communion one with an other flow from that internall communion we haue with Christ? Whence then doth our externall flow but from that externall which wee haue with him;

him; or (which is the same) from visible discerning of that internall?

Your instances of Angells and Saints departed doe make directly against you; for we doe not visibly and particularly discern of them and their communion with Christ: but in extraordinarie cases, and at such times, we may haue sensible communion with them. When the heavenly company did celebrate the birth of our Sauour, saying, *Glorie bee to God on high, &c.* I hope you will not say it had beene sinne for the Shepheards to say Amen to it; nor for the Disciples to haue giuen the like assent to any worship perfourmed by those which came out of their graues at the resurrection of Christ. Your other instance of an innocent excommunicate hath no force at all; for your selfe doe not say, that it is not simply vnlawfull to haue any communion with him at all: but onely for some time: nor that *eo nomine*, because he is out of the Church, but for order sake. Now I do not speake of such anecessitie as bindeth *semper & ad semper*, neyther am I against the confederacie of circumstances; but consider it simply (scandall and contempt remoued) it is lawfull to communicate with such a one.

As for that consequence of yours, If one part of communion, then to all: It doth better serue the *Anabaptist* to exclude children from Baptisme, than you to exclude Christians from private communion, because you will not admit them to some part of the publike. He that can spie schisme in admitting to one part before, then to all, might farre more easily see the same, in excluding visible Christians from all, if he were not some way blinded: For is it not a monstrous breach of charitie to afford no more communion to a true Christian, than to a Turke? Your reason which you giue of hauing communion with visible Churches, because they haue externall communion with Christ in the order which hee hath set, doeth not infringe, but confirme my prooffe; for whence hath that order this force of drawing anie to communion? because that is a signe of inward true communion.

munion. Wherefoeuer then there is euident discerning of inward, there outward is lawfull.

I am not ignorant of some circumstantiall expediences which tie those that liue in well ordered Assemblies, more than other men; but (to omit that the question is generall, not onely of such) There is nothing simply vnlawfull to one in the nature of it (at least to giue assent to) that is lawfull for an other: neyther can there bee any instance giuen of an action lawfull in one to performe, which is vnlawfull for anie other to assent vnto. That of excommunication I answered before.

Your first answer to the third Argument is besides the question, which in your owne words is generall of any: besides, it is a very strange order that is broken, by saying Amen to a godly mans prayer, the Scripture knoweth no such I am sure. In the second, you mistake that reason, from the will to the deed. For howsoeuer before God in spirituall actions it so holdeth; yet before men, especially in priuiledges belonging to any outward societie; it nothing auaieth to make profession of such a desire. But if it doth as you say, then doth it great wrong vnto all good Christians, in denying them communion, who professe they desire to ioyne in all the ordinances of God, so farre as they can discerne them. So whereas you say, that such as intend a couenant, are in the doore; I hope all conuerted Christians are at the least in the doore of the true Church: or if you make the doore so narrow, I nothing doubt but ye may goe into the Porch and Court of the Lords house to take a godly man by the hand.

These things considered I am halfe perswaded, that you will confesse your selfe to haue sinned in separating those whome God hath ioyned together in communion, That is, all visible Saints; which God of his mercie graunt.

Your true friend

William Ames.

CHAP. IX.

*To the right Reuerend, master Francis Iohnson our
Pastor, with the other Elders his Assistants,
Our ouerseers, grace and peace be
multiplied.*

Seeing, beloved, that we are fallen into peril-
lous daies, some faining vnto themselues one
religion, and some another; and because the
right way is a strait way, euery one whose
way is strait, doth thinke that they haue that
right way. And considering the many sorts
of the separation at this day, cursing or reiecting one ano-
ther: others thinking but basely one of another; as to begin
with our selues, whom master *Ainsworth* and his followers
hath left and reiected as false Christians; master *Robinson* hol-
ding but key-cold brother-hood with vs, and master *Ains-
worth*, and he, and we iarring about ruling Elders; those in
Suffolke holding it vnlawfull to eat blood; and to flie (as we
haue heard) *Iohn Wilkinson* and his disciples will haue Apo-
stles, *Thomas Lemar* will haue no Churches, with other
his wicked differences.

*The heresie of one Thomas Lemar, described by master
Padget, with this title:*

The Monster of Lemarisme.

THis Monster was fet forth with seuen heads.

1 *Mahometisme*, in that *Lemar* denied the holy Tri-
nitie, and the eternall God-head of Christ.

2 *Iudaisme*, in affirming that Christ should come shortly
in his owne person, to raigne heere vpon earth.

3 *Papisme*,

3 *Papisme*, in holding that a meere creature is to bee worshipped.

4 *Lutheranisme*, in maintaining the doctrine of Consubstantiation.

5 *Anabaptisme*, in affirming that Christ tooke not his flesh of the virgin *Marie*.

6 *Libertinisme*, in holding that there is no visible Church now on earth.

7 *Brownisme*, in holding the doctrine of their separation.

Master *Smith* an Anabaptist of one sort, and master *Helwise* of another, and master *Busher* of another. *Iohn Hancock* wil haue a separation by himselfe. The ground of master *Neuils* errors was also separation; though now hee bee further runne backward then euer he was forward; to speake nothing of *Pedder*, *Henrie Martin*, with the rest of those *Anabaptists*. These are motives forwarding our meditations this way together with our mortalitie, and the iustice of God punishing sin, so that we dare not deferre to make knowne our repentance vnto you, for the space of an houre longer: we might note the hand of God against vs in our estates, a iust punishment for sin, by the law of God. The thing then is this; whereas some yeares since our minds were much affected and troubled with the horride estate of the Churches of our natie countrey, and whilest wee were thus musing many wayes, and reading such bookes as came to our hands, amongst other we light vpon some booke of this cause, laying open more corruptions in all estates, and that with more simplicitie and plainenesse (as we thought): so still the way was prepared vnto Separation, and we pricked forward as with spurres and goads. But then insisting further, that the Church of England was a false Church, and that knowne sin not purged out doth defile the whole Church, as leauen doth the lumpe, and we perceiuing so much sowre dowe, we needed no eloquent Rhetoritian to perswade vs vnto separation. For had those two things been true, and a iealous eye and heart making

making them his object, it would not make them go but run to separation, and to be as the Hee-goats before the flocke, so haue wee done vntill of late, and perswaded as many to follow vs as we could, if they looke or hope for saluation: the Lord pardon vs for it. But seeing that the discouerie of the Churches of England to bee false Churches, is now by our selues discouered to be but a fiction, we cannot perceiue but that our Separation in that behalfe is at an end: for, the cause being remoued, the effects must needs vanish; and so in those two respects it repenteth vs that we haue separated. And si-
thence that repentance cannot be knowne to be sincere, except it be shewed forth by action, or speech, or both: therefore by this writing we do make it knowne, & by voice & by our actions we shall make it knowne, as God shall minister iust occasion. Thus (Reuerend and well beloued) in treathing you to reade this vnto the Church, or to deliuer the whole substance of it by speech, that they may take knowledge of it, lest we be blamed of many hereafter that we did not make our minds knowne vnto them, we cease, praying the Lord to shew vs all mercie to go with a speedie foot in the truth. Amen. The eighth of *July* 1611. new stile.

*By two of your feeble flocke, fearefull any
longer to go astray.*

MAT. SAVNDERS.

CUTH. HUTTEN.

I. CHAP.

CHAP. X.

*The testimonie of W. Simson against the Prophets
in master Ainsworths Church.*

Beloued and reuerend in the Lord, the consideration of our estate, doth so disquiet my conscience and trouble my mind, that indeed I can haue no resolution of peace in my thoughts thereabout. The first maine cause of this grieve is, our reiecting communion with all the reformed Churches on earth, and all true Christians in the same; euen those whom our selues do account true Churches, we do yet forsake and separate from their communion: this practise can haue no warrant frō Gods word. And for the reproofe of our seueritie in this euill course; consider how you called master *Abram* to repentance for ioyning to the Dutch Church of London, and how neuer a word was spoken of those great scandals he fell into before, vpon which he departed and left the Church.

Secondly, as wee despise all other worship in true Churches, so our own maner of exercise on the Lords day, is with such confusion and contradicting one another, so that euen our owne profession of separation is indeed quite overthrowne thereby: for example, *Thomas Cocky* in his prophesie, witnessing against England, saith their ministerie is Antichristian, and being so they can beget no true faith, and no true faith can haue no true saluation, and so consequently in the Church of England is taught no saluation (a fearefull sentence in my iudgement.) Againe, our beloued master *de Cluse* in his doctrine of prophesie, laboured to proue separation from a true Church for any corruption obstinately stood in; this doctrine was by another in prophesying then shewed to be absolutely contrary to that place of *Ren. 2. 24.* which

which how vnfoundly it was concluded by our Teacher, was then obserued by many. Also it was since by another deliuered in the way of prophesie, that euen amongst our selues did raigne many sins, as namely, fulnesse of bread, pride, and idlenesse; fulnesse of bread, in that many were not satisfied with neither spirituall nor temporall food; pride, in that many did strue to go about their calling; idlenesse, in that many were negligent in their calling. If these things be so, and be not redressed by the admonition of this prophesie, wee must according to master *de Cluse* his doctrine make a new separation: how oft do the Brethren except one against another for their doctrine, whereby much heart-burning and strife is kindled betwixt them? These things being well considered, I entreate you well to mind whether this new way of prophesying on the Lords day can bee for the edification of the Church, or not?

CHAP. XI.

Of the dissension betweene Iohn Iohnson the father, and Francis the sonne: and betwixt the brothers, George and Francis.

IN the writings and dealings of *George Iohnson*, there appeares more simplicitie & plainnesse then in *Francis*, whose politique shifts and courses are as the way of an *Eagle*, in the ayre: now such courses are much to be suspected, whereas commonly plaine dealing and honest dealing are as louing companions, that go hand in hand together. To omit manifold instances of this crooked and vncertaine dealing of *Francis Iohnson*, let this one authentique testimony thereof, giuen both by the French and Dutch Ministers, deputed of their Presbyteries to be considered indifferently.

Narravit nobis Ioannes Ianfonius Anglicus, se hominem septuagenarium ex Anglia in hanc urbem difficili itinere venisse ut duos filios suos Franciscum & Georgium Ianfonios dissidentes, quorum ille pastorem agit cœtus Anglici, qui degit apud nos, hic ab eodem cœtu excommunicatus est, in gratiam reduceret: quumq; hoc negotium reconciliationis ageret, incidisse se in controuersiam cum filio suo Francisco & senioribus totoq; cœtu cui præest ille, cui componenda commodius remedium inuenire non potuisse dixit, quam si se ad Belgicam & Gallicam Ecclesias, quæ in hac urbe sunt, consilij auxilijq; causâ conferret. Quâ causâ petijt à nobis ut ipsi consilio & ope nostra adesse vellemus, summittens controuersiam totam iudicio arbitrario duarum prædictarum Ecclesiarum. Nos vero honesti senis petitioni id concedendum putauimus ut à Francisco & nonnullis senioribus cœtus Anglicani supradicti peteremus, an etiam parati essent eandem controuersiam arbitrario earundem Ecclesiarum aut synedriorum utriusq; iudicio summittere? cui questioni, licet multis id conati sumus, responsum Categoricum obtinere ab illis nequimus. Quod cum videremus, existimauimus nos nihil porro apud illos in hoc negotio effecturos. Cuius rei testimonium petenti Ioanni Ianfonio denegare nolimus. Actum Amstelredami inter deputatos synedrij Ecclesie utriusq; Belgicæ & Gallicæ octauo Nouembris anni millesimi sexcentessimi secundi, stilo nouo.

*Ioannes à Vineâ in Ecclesia Gallobelgica Minister Euangelij.
Petrus Plancius administer Euangelij.*

Iacobus Arminius administer Euangelij in Ecclesia Belgica.

Simon Goulartius administer verbi in Ecclesia Gallobelgica.

Francis Johnson excommunicateth his father and brother.

1 **T**O curse any man rashly and vniuersally, is sinne; but to curse parents is more vile.

2 But in M. Johnson, the pure Separatist, father of the Frânciscan order, for him to curse his own father is yet more vile.

3 When hee did this, and drew his whole company to consent and approve thereof, it was the more vile, for poysoning others with his sin.

4 This

4 This curse being not a common reproch or euil speech, but the heauie curse of excommunication in giuing his father to the diuell: is not this more fearefull?

5 This censure giuen out vpon so sleight a cause, yea so vniust a cause, while the father sought peace betwixt his children; was it not the more horrible for the son so to entertaine the father a stranger, so to condemne him for contention, that passed the seas only to make peace?

6 This done so violently and cruelly, that no aduice, counsell, no nor threats of the Dutch Church might restraine or stay the rage of Saint *Francis*.

7 This done against such a father as had bin at so great cost in bringing vp his son to learning, & he to vse his Sophistrie, euen against his Father: how vile!

8 Thus to iudge and condemne his father, who also with so much labor, cost and grieve had sued to sundry Iudges and nobles in England for releasing of that son; as may appear by the generall copies of those humble petitions and supplications which *Iohn Iohnson* made for his sons *Francis* and *George* vnto the high Commissioners; and to others.

Furthermore, in that *M. Iohnson* did thus proceed to excommunicat his father, after he had before cōdemned his brother *George*, this also doth aggrauate his offence: for the reiection of his brother first might something haue softened his heart, and the conscience thereof might haue staied him from greater crueltie towards his father.

Lastly, in that *M. Francis* did continue & persist obstinately vnto the death of his father without reuocation of his error, or recōciliation to his father, sending his father downe to the graue with this curse vpon his backe, rolling the stone of his censure vpon the graues mouth, sealing it vp with his cōsent, as it were engraving the sentence of excommunication for an Epitaph vpon his fathers tombe; in all this he hath filled the measure of his iniquity, and so encreased both the height of his sin, and waight of his iudgement, vnlesse in time he iudge himselfe and repent his wickednesse.

^a Epistle to
the Reader.

How they curse and excommunicate one another.

MAfter *Smith* in his ^aCharacter of the beast, comparing himselfe vnto *Caligula* a monstrous beast, vseth these words touching them of the Separation; *I could wish* (saierh he) *as the tyrant wished concerning the people of Rome, that all their heads were ioyned into one, and all their strength comprised into one writing, that with the sword of the Spirit, it might be smitten off at once, &c.* As master *Smith* wished to be, so hath master *Iohnson* laboured to be, euen as *Caligula*, or as *Nero*, and worse than *Nero*. It is recorded of *Nero*, That hee set Rome on fire, that in the meane time hee might sing *Homers verses* which hee made vpon the burning of *Troy*. But master *Iohnson* hath set Ierusalem on fire, by kindling the wilde fire of Separation, euen vpon true Churches, through his schismaticall doctrine, that in the meane time he might sing the wordes of the Angell, spoken vpon the destruction of Rome, saying; *It is fallen, it is fallen, Babylon that great, &c.* *Nero* is said to haue slaine his owne mother, and to haue ript vp her belly, to look into her wombe, where once hee had laine; *Francis Iohnson* is said to haue slaine his Father with the sword of Excommunication, and with the knife of his sharpe schisme to haue slaine his mother church, and to haue rent and ript open her wombe, wherein hee acknowledgeth himselfe to haue beene regenerate and borne anew.

Nero is said to haue slaine *Seneca* the Philosopher his master, that taught him: *S. Francis* with the sword of his censure, hath cut off all his Teachers in England, that instructed him in learning, hath also cut off his speciall Teacher *M. Ainsworth*, and deposed him from his office, though once he prayesd him as ^b *his worke-fellow to the Kingdome of God*. And further, as those Tyrants *Caligula* and *Nero* did rage cruelly and strangely towards their owne kindred, so haue these Separatists done the like: for whom will they spare

^b Preface to
D.B. Sect. 1.

spare that spare not their owne parents? If wee make a computation of the persons that haue beene led into this Schisme of *Brownisme*, we shall not find one of tenne, but their curse is lying vpon them. Yea, there is not a *Brownist* aliue this day, but either hee hath (or at least by their rule should haue) the curse lying vpon his head, and his communion auoided as an vncleane thing; euery one is deuouring another, euery one eating the flesh off his brothers arme, and euery one drunken with anothers bloud. As for the ancient companie of the *Brownists*, that were vnder the feeding of *Browne* himselfe, those that cursed the reprobours of pride therein, were swept away as dung by the testimonie of *George Iohnson*, and not one of them aliue in his time that continued faithfull, but became Apostataes. Not to speake of the manifold curses that flew abroad in the time of *Barrow*, nor yet of the manifold curses which the companie of the *Brownists* remayning in London haue oft layed vpon one another, one halfe deuouring another at once; consider those that remaine in these parts of the Low Countries at this time.

M. *Iohnson* and his companie are now accursed and auoided by M. *Ainsworth* and his companie.

M. *Ainsworth* and his companie are againe reiected and auoided by M. *Iohnson* and his.

M. *Smith* and his companie are reiected both of M. *Iohnson* and M. *Ainsworth*.

M. *Robinson* and his companie holding M. *Iohnson* and his to be in Apostasie by their owne grounds, must auoid them.

And M. *Iohnson* him againe, for taking part with M. *Ainsworth* in his Schisme against him.

And by this reckoning, where is there one of them that can lift vp his head this day without a curse vpon it? Which of them can say, I am free from the curse? As for those stragling *Brownists* that walke alone, as they auoid all, so are they auoided and reiected by all the rest. Is not this a cursing
and

and a cursed generation, cursed euen by their owne mouth, by their owne sentence, by their owne rules both of doctrine and practise.

But of all the separation, it is *M. Johnson* that hath the haughtie eyes aboue them all; it is *S. Francis*, whose loftie lookes are noted and obserued of those that know him and haue to deale with him. Master *Ainsworth*, though a Separatist, yet is he well knowne to be farre more moderate in his carriage, and lookes not halfe so high. Master *Clifton*, though a Teacher of the *Franciscanes*, yet is he knowne to be farre from the arrogancie of the other; yea, he is pitied as being a bondslaue vnto *S. Francis*. Master *Smith* himselfe, though drunken with the dregges of error, and strange phantasies (the beginning and ground whereof he boasteth to haue sucked from his tutor *S. Francis*) yet is he in his demeanour nothing so haughtie and proud, as his Tutor declares himselfe: But for further prooffe of the vncouth pride and arrogancie of *S. Francis*, let vs heare the testimonie of his owne father.

*John Johnsons writing, the Father of
Francis Johnson.*

Sonne, you asked me also in the presence of *M. Studley*, wherein you were unnaturall? I answered you by these things following, you vrging me thereto.

1 That I comming in my old age so farre, so hard and dangerous a iourney to seeke and make peace betweene you, the Church and your brother, I could neuer see the least inclination in you to peace: neither tendered you my old age, but so vsed me, as if God strengthened not me, you might presently bring my gray haire with sorrow to the graue.

2 Lodging in your house the first weeke, you were so far from peace, and so unkindly vsed me, that you made me weary before the weeke was ended: so was I forced to shift to my other sonnes lodging.

3 When I dealt with you for peace, you sought to catch and ensnare me in my words, and afterward (as I perceived) also seduced the Elders, and the people to the like dealing.

4 You upbraided me with things secret betweene me and my childe in the Country, which were untrue, and if they had beene true, you ought not to disgrace mee, as Cham did, Genesis 9. You did worse than hee did, but God haue praise, they were not true: yet your unnaturall and unchristian dealing appeared herein both in upbrayding mee untruely and uniuersally, and if it had beene true, so to doe, it is as to vex and disgrace me.

5 To let me stand two houres on my feet before you and the people, and your selfe sate all the time, and not once bid mee sit downe your selfe, neyther speake to the people to bid me.

6 Not once in the space of six weekes did you come to visite me, or aske how I did, being in the same Citie with you, and hauing come so farre for your peace.

7 You denied to giue me your hand vnto that, which before you had graunted to others.

8 You would not trust my word, but forced me to protestatiōs.

9 These, and such like things made mee call to minde your unnaturallnesse, that in the space of fīue yeares and more, you had not written to mee that you were desirous to see my face, or that I should be welcome to you, when I wrote to you of my purpose in comming: So little thankfulnessse and nature haue you shewed vnto me, for all my care and paines for you from your youth, and I feare your example will make many fathers (if they be not upright-hearted) to hold their children from learning and studying in the Vniuersities.

10 You heard me scoffed and gibed by diners in the Congregation, and not once rebuked them; which many children not professing godlinesse, but led onely by nature, would not haue indured to heare against their father.

11 But no wonder, for at length you became so hardned, that you sate as principall, and heard your father excommunicated, being come to be a peace-maker. Hath the like unnaturallnesse beene read or heard of?

12 Comming afterward to you, and talking with you, you said you might not keepe company with mee: doth Excommunication cut off dueties of children to fathers? &c.

CHAP. XII.

A taste of their detestable slaunders and reproches concerning the Church of England.



Generation, whose teeth are as swordes, and their iawes as kniues. By lying, slaundering, and scorning, their teeth are as swords to wound others, and their iawes, as kniues, to eate vp and deuoure one an other among themselues.

For example; in *Barrow*; to note a few of his outrageous speeches; he telleth vs concerning the Church of England; That whether wee consider the whole estate, or any particular part thereof, wee shall finde it wholly corrupt and deeply set as in the dayes of Gibeah, &c. There is no faith, no mercy, no knowledge, or feare of God in the land &c. Neyther hath all kind of sinne and wickednes more ^buniuersally ^craigned in ^danynation, at ^eany time, than here at this present in this land; &c. Behold fise notable lies in one line.

And hauing mentioned their gouernement he saith; Now unto this theyr Apostaticall and bloody throne, and Antichristian power, and unto all the abominations, proceeding from the same standeth all the land both great and small, rich and poore, priest and people, in most seruile subiection: and therefore in this estate cannot be held or numbred among Christs faithfull seruants, which are fully redeemed by the price of his precious blood, &c. And thus this foule mouth yelleth.

Touching the Ministers he saith; Likewise if I should heere stand to relate the fallshood, deceit, and hypocrisie of these priests (let me here be vnderstood euen of those best-esteemed, forward learned

Disco. pa 9.

Pag 10.

Pag. 12.

Pag. 141.

learned Preachers, commonly called good men) how cunningly and craftily they teach the Lawe; neuer touching or offending theyr Auditory (at least the mighty or rich of them) bee theyr sinnes neuer so heynous and manifest; especially if they will countenance, esteeme, feast and heare these Preachers, they are in them but infirmities and imperfections, be they neuer so deeply set and incurable.

Touching the Vniuersities of Cambridge and Oxford Barrow saith; They are like vnto the Popes Seminaries, beeing as ready vpon the least change of the weather now to serue him as euer they were: How did Barrow know their hearts, that he could flander men for things to be done in time to come vpon occasion of danger? Could the father of lies himselfe vtter a more presumptuous lie than this his disciple?

In fine, to omit hundreds of such raylings and blasphemous speeches; when he speaketh of the Churches or Temples where they meete to worship God, hee calleth them *I-doll Synagogues*, *abominable sties*, the Pulpit hee calleth a *Priniledged Table*; their Baptisme hee calleth *Adulterate Baptisme*; the Lordes Supper, as it is there administred, a *Twopenny feast*, a *She-shake supper*, the word preached, he calleth, *Preachments and Sermocinations*; The People and Ministers he calleth *Babylonish reprobate stones*, *Sodomites*, *Canaanites*, *Balaamites*, *Chamites*, *Kainites*; here is a *Diabolus* indeede.

Ainsworth excuseth these hellish raylings, and calleth them but seuerer speeches; and againe addeth also, *I suppose you can hardly shew any hard speech that Master Barrow there writeth, which the Prophets and Apostles haue not vsed before. Master Smith also calleth it Master Barrowes Tartenesse, whereas he might more iustly haue called it Adder poyson, and the Gall of Aspes.*

Master Robinson saith; That hee knew not by what particular motion of the Spirit hee was guided to write in those phrases. But master Johnson iustificieth further, to make good Maister Smiths and his owne dotage, by adding these words; espe-

cially considering with what fire and zeale the Lord hath furnished such his seruants at all times, as hee hath stirred vp for speciall reformation. Let the example of Luther alone suffice, whome into what termes his zeale carried him his writings doe testifie.

For further declaration of their lying and reprochfull dealing, let this testimonie following concerning the slaunders of Samuel Wats and Francis Iohnson be here considered of the Reader.

I Was certified (Christian Reader) long sithence of a vaine rumor spred of mee in England, as if I had ioyned with the Schisme of them, who are commonly called Brownists. This report was much strengthened (as I was then informed) by the slaunders of one Samuel Wats, who gaue forth about Sarum, that I had read or seene the phantasticall booke which he a little before had printed: a fond and frivolous vntruth, yet so preuailling with some; forgetting the Commaundement, Thou shalt not receiue a false tale against thy neighbour, as that thereupon my deprination was hastened. The truth is, that receiuing commendations by him from some of my acquaintance (not well acquainted, as it seemeth, with the vanitie of the man) I spoke with him once; afterward inquiring of him, I forbore euer to see him: yea, more I dealt by my friend, with the Printer, to haue his booke stayed; which I could not obtaine, the Printer answering, that the bargaine was already made, and a good part of the money aforehand receiued. Now it grieved me not at this time a little, that Sathan should be so impudent, as to sling the dung of that Sect into my face, which with all my power I had so vehemently resisted, during the whole course of my Ministerie in England: howbeit I comforted my selfe in the common and continuall loue of Gods seruants, walking through good and through euill report before me. Since I haue of late receiued fresh newes by M. Michael Seroyen, my good friend, That this report (which should not by right haue liued longer than the lye of the Gibeonites) runneth still on foot, enen to this houre.

houre. Hanniball said once, there was not so much as one in all the enemies Campe that was called Gisco; so may it truly bee said now; not so much as one of the godly Ministers that suffer in England about the discipline, that may deservedly be called a Brownist. The harder is my hap, that I should be reputed one of them, who am ioyned against them with that Orthodox Church here, which like a beautifull armie, and terrible, is vnder tents, and lyeth in the field (and that with happie and good successe) against that Schisme. I thinke no other, but that manie of them loue the Lord, and feare his name: howbeit, their error being enemy to that breast of Charity wherewith Cyprian couered his, Qui ab Ecclesia nunquam recessit, as Augustine speaketh: They can not stand before his Tribunall, but by the intercession of our blessed Sauiour, Father, forgine them, they know not what they doe. Thinke not these wordes are applied to theyr sect amisse: for in effect what doeth it lesse than enen persecute the Lord Christ Iesus in his hoste, which it renileth, in his ordinaunces which it dishonoureth, and in his seruants last of all, whose graces it blasphemeth, whose foote steppes it staundereth, and whose persons it d:spiseth; and that well neare with the pride of Acesius, to whome Constantine once. Scalas sume Acesi & solus in Cœlum ascende. This is found in speciall manner in Maister Johnson, and his company aboue the rest, whose spirites are bitter aboue measure, and hearts puffed vp with the Leauen of Pride, and whose walking is so crooked, and built on such grounds of colourable deceit and guile, that out of Salomon it may not vnfitly be resembled, to the way of a Serpent vppon a stone. He himselfe defameth mee, without cause, without colour, without ceasing hee arraigneth my Booke in open Consistory, and there sitting magistrate-like hee demaundeth of mee, though absent, wherefore he may not alleadge, Hosea chap. 14. ver. 9. 2. Corint. chap. 6. ver. 16. Iohn chap. 5. ver. 21. against the Church of England, as well as I haue done in the beginning of my booke? As if these Scriptures were not pregnant against communion with Antichrist in the vse of his Idolles, which are by him

unjustly wrested against communion with a true and a Christian Church, in the holy things of God? He that wringeth the nose, saith Solon, causeth blood to come forth, and he that charneth milke, bringeth forth whey. A fit resemblance of Brownists arguments, whose forced allegations of the Scripture, charne and wring it, for the bringing forth of bloody contentions, rents, and schismes, I say bloody in the sense of Isay and Hosea; and turneth the wholesome milke thereof, ordained for the growth of the Saints in peace, and in comfort, and in the ioy of the holy Ghost, into a bitter and sowre humor, as distastefull to the Lord, as it is disgracefull to his Church and servants. Howbeit I purpose not to dispute the case, onely thus much (good Reader) I thought needfull to make knowne to thee, for the clearing of these imputations, wherewith I am unjustly burthened. Farewell.

ROBERT PARKER.

CHAP. XIII.

Concerning their mutuall reproches, dissensions and curses against one another: diuided into three parts.

PART. I.



Having seene the reproach which this generation of slanderers layeth vpon others which condemne their separation; let vs consider how they whet their teeth against one another mutually.

To begin with master *Johnson*, and to let him haue the first place in reproching, and the preheminance in biting, he telleth master *Ainsworth*, and his companie, that they are Schisma

Schismatikes, and that therefore they are no true Church: And thus he sets them in a worse estate then he places Rome in, which he now acknowledgeth a true Church: According to his account a Romist, a Papist, is in a better estate for the constitution of their Church, then is the *Ainsworthian*. Rome is spiritually *Egypt* and *Sodome*, as master *Johnson* tells vs: that master *Ainsworths* company is not so true a Church as Rome is, and therefore in a worse estate then *Sodome* or *Egypt*, and consequently are to look for greater plagues then the plagues of *Egypt*, and sorer condemnation then the fire & brimstone which was rained from heauen vpon the Sodomites. Master *Johnson* tells them that vnlesse Rome were a true Church, their Baptisme could not be true Baptisme: Hence it followes that master *Ainsworths* Church being no true Church, there can bee no true Baptisme, but such as are there baptised by master *Ainsworth* are to be re-baptised: Though the Infants baptised in Englad or in Rome are not to be re-baptised, yet the *Ainsworthians* must; The practise of this is to be expected when any Infants come with the reuolting parents from the *Ainsworthians* vnto the *Franciscans*, who vnto them must become *Anabaptists*. Againe, master *Johnsons* ordinarie speech, occasioned by the Schisme and departure of master *Ainsworths* people from him, is this, viz. That God stands with his fanne in his hand, and that God would purge his floore, and take the chaffe from the wheat: Thus he noteth master *Ainsworths* company to be but *Drosse*, and as *Chaffe* for the fire; the reason why he thus sets his teeth vpon them, is, because they forsooke him, in that he hath changed his gouernment. And siace that time he hath spoken of them as of the vncircumcised Philistims, comparing them to *Gath* and *Askalon* vpon this occasion of reprobuing some of vs, for keeping company with some of master *Ainsworths* people, saying we had declared the wickednesse of *Studley* in *Gath* and *Askalon*; vpon this occasion they may put him in mind of his * words concerning master *White*, they may tell him of the two sorts of aduersaries which the Church hath: The one of such

Reuelat. 11.8.

* Answ. to master *Whites* preface to the Reader. p. 1.2.

such as be without: the other of such as arise from within the Church it selfe. Both heauie enemies: but the latter farre more grienous, many wayes: They may further proceed and say vnto him in his owne words which he vseth against M. White, Of late hath risen vp one Francis Iohnson despitefully reuiling vs, and wickedly blaspheming the name and Tabernacle of the Lord. A man that was himselfe heretofore not onely a ioyned member, but also a Minister among vs, and hath often in our publike meeting before vs all, with his owne mouth, testified his consent with vs, in the faith which we still professe, from which he is now reuolted, and of which he is become a notable aduersarie, setting himselfe tooth and naile (what he can) against vs and our cause: and that both prinatly and publikely, as now himselfe hath manifested to the world. So as himselfe, &c.

Master Iohnson also did so reason against M. Ainsworth about their gouernment, that master Ainsworth hath oft told him, he did ouerthrow the constitution of their Church: and master Robinson hath so written vnto him, that with his new grounds hee would ouerthrow the constitution of their Church; which writing being openly read in their meeting-house: master Iohnson hath thereupon said, let master Robinson then looke to the constitution of his Church: And this being so, must they not of necessity thinke his teeth to be as kniues and swords, that doth so without pitie deuour the constitution of their Church?

And moreouer, master Iohnson hath declared master Ainsworths people to be so wilfully blind, and deafe, and hardened with the fatnesse of obstinacie in their erroneous course, that hee applied and denounced against them that fearefull and terrible prophesie. *Act. 28. 25. 26. 27.* yea he acknowledged that it was Gods speciall prouidence once more to bring againe master Ainsworths people after they had departed from him, that they might heare that heauie rebuke applied vnto them: And therefore while hee gaue them such memorable farewell, how can they deny but that his tongue was as a sharpe sword to consume them?

Further

Further, whereas there is but one Elder *de Cluse* that went with *M. Ainsworth*, when he carried away the Church from the *Franciscans*, what doe the *Franciscans* say of him? It is testified of him by *Iacob Iohnson* now an Elder with master *Francis Iohnson*, as also by *M. M.* that he is a notable drunkard, yea such a drunkard, so farre oppressed with drinking, that he hath bin scarce able to go; and as his body hath bin oppressed, so his mind & vnderstanding also, insomuch that *Iacob Iohnson* admonishing him of his drunkennes, hee was not capable of his admonition, but began to talke of other matters, *viz.* How fit *Iacob Iohnson* would be for the Pastor of a church, &c. what purity is to be expected in that church, where he that should be che chiefe is so scandalous, where there is but one gouerning Elder, and he a drunkard? How bewitched are those people, that seeking purity doe ioyne to such pollution? Thus do the *Franciscans* by their testimonie set their teeth vpon the *Ainsworthians*; but what say they to master *Robinson* and his companie? whereas maister *Robinson* in his booke doth vainly boast of the beauteous estate of their Church against maister *Barnard* in these same words; But for our selues Master *Barnard*, and that whereof we take experience in this our popularity, as you terme it; I tel you, that if euer I saw the beuty of *Sion*, & the glory of God filling his tabernacle, it hath been in the manifestation of the diuers graces of God in the Church in that heavenly harmony & comly order, wherein by the grace of God we are set and walke: wherein if your eies had but seene the brethrens sober and modest carriage one towards an other, their humble and willing submission vnto their guides in the Lord, their tender compassion towards the weake, their feruent zeale against scandalous offenders, and their long suffering towards all, you would (I am perswaded) change your mind, and be compelled to take vp your parable. and blesse where you purposed to curse, as *Balaam* did, Num. 23. But whatsoeuer you and all others doe, these our experimentall comforts, neyther you, nor any other shall take from vs. Whereas master *Smith* also in his booke doth vainly boast against the

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same

John Robinsons answer to R.B.p. 212. 213.

John Smiths
parallell p 70.

same M. Bern. and being in the same order of popularity with M. Robinson, saying; O M. Ber. if you knew but the comfort and power of Gods ordinances, of admonition & excommunication, as we do (blessed be God) in some measure, and that reformation which is in some of us thereby you would be so wonderfully ravished with the power of Gods ordinances, as you would acknowledge the church to be terrible as an army with banners, & yet amiable, lovely, comely & beautiful: inasmuch as Christ saith, that the love of the church is faire, she wounds his hart with one of her eyes &c. Touching both these boasters of their popular government & estate, consider the Iudgement and Sentence of master Johnson, who hath often times passed this censure upon them, that the order of popularity which they plead for is, *The confusion of Korah and his companie*: often hath hee affirmed in their publique meeting, that the pretences which they alledge for the power of the people in iudging of causes, are no better than the plea of *Korah*, when hee said against *Moses* and *Aaron*: *You take too much upon you, seeing all the Congregation is holy, every one of them, and the Lord is among them; wherefore then lift yee your selves above the Congregation of the Lord? Num. 16. 3.* Thus doth M. Johnson by his Sentence obscure their beauty, and staine the brightnesse of their glorie, in shewing them to be *Korites*, a rebellious route, pleaders for confusion, usurpers rising up against *Moses* and *Aaron*; And in this estate, seeing the like finnes procure the like iudgement, what can these popular *Korites* expect, but as *Korah* for taking fire in his censure was consumed with fire proceeding from the Lord, and his followers swallowed up quick of the earth, which opened hir mouth to devour them; even so these new *Korites* taking in hand such fiery censures & unlawfull iudgements should also be consumed with the fire of their vniust censures and excommunications; & that their followers and disciples should be swallowed up quicke, by the gaping mouth of an earthly, sensual, & carnall contention? But M. Smith & M. Robinson insist against M. Barnard, alleaging their experience & experimentall comforts

forts in their popular estate; *Oh M. Bern. if you knew but the comfort (saith M. Smith) if your eies had but seen it, saith M. Robinson: wel, to come to experience with them, M. Johnson may tell them, he hath knowne their popular order; his eies have seene it, and this, before ever their eies saw it, and with long experience hath he seene and considered the same, yea in respect of his experience M. Smith & M. Robinson are but novices & punies, that came but yesterday to this practise, where in M. Johnson hath bin long exercised: And what saith master Johnson vpon his sight, knowledge and long experience? He saith not as M. Robinson foolishly flatters himself, & imagins that M. Bern. would speake and Take up his parable to blesse where he purposed to curse as Balaam. No, M. Johnson takes vp his parable quite contrary; where he once blessed himselfe & others in that estate, he now vpon experience taks vp his parable & curseth that popular order, by proclaiming the woful fruits therof. And as M. Bern. makes the same to be the nurse of confusion, the mother of schisme, the breeder of contention, euen so M. Johnson himself now declares it to be a great means & speciall occasion of strange opinions & aberations, of lamentable diuisions, of opposing & despising the Elders gouernment, of emulation & debate among people, with sundry other euills arising & spreading themselves daily, to the great dishonor of God, & their owne continuall grieffe, and much reproach from others abroad. Thus in stead of the glory of the Lord filling his Tabernacle, wherof M. Robinson boasts, M. Johnson tells vs of an horrible confusio filling their meeting-house to the great dishonor of God; In stead of the manifestation of the diuers graces of God, M. Joh. tells of the manifestation of diuers works of the flesh & the diuill; in stead of heauenly harmony & comly order M. Robinson dreams of, M. John. tells of hellish disorder, of strange opinions and aberations; In stead of the brethrens sober carriage, M. Johnson tells of lamentable contentions & diuisions; In stead of the humble & willing submission to guides which M. Robinson prates of, M. Johnson tells of opposing & despising the Elders gouernement: and finally, howsoeuer master Ro-*

Fra. Johnson
exposition of
Matth. 18. 17.
prefat. p. 1.

John Robinsons answer to
M B. pa. 170.

Fra Johnson
expos of Matt.
18, pref. pag. 1.

binson tell M. Bern. that neither he, nor any other, shall take experimentall comforts from them, yet here we see M. Iohns. hath taken them away, & by his testimony, which is in this matter much more to be respected than M. Robinsons late experience, these experimentall comforts do lie in the dust.

Againe, whereas M. Robinson disputeth on this manner, *Wel, the words are cleare as the Sunne, tell the Church, that is, the congregation or assembly &c.* M. Iohnson on the contrary side compares this interpretation to the erroneous exposition of the Papists & Anabaptists, *insisting upon the letter of the scripture*, perverting Christs words: *This is my body &c. Teach all nations, and baptise them &c. Swear not at all; Resist not euill &c.* While M. Robinson accounteth the words *as cleare as the Sun* for his purpose, while M. Iohnson counts his interpretation erroneous, euen as the most grosse, popish & anabaptistick expositions; what can M. Robinson and his disciples think of M. Iohns. words herein, but that his exposition is as the smoake of that bottomles pit that riseth to dark their *cleere Sun* with the grosenes thereof? And while M. Ioh. like such a locust in their eies obscures their glorious truth, & hereby declares them to be *Korites* & the children of confusion: what can they else iudge of him, but as an horrible slanderer? therefore besides his other slanders, euen in their account he is to be reckned among this *generation of slanderers, whose teeth are as swords, & their iawes as knives &c.* M. Iohn. for the further manifestation of M. Robins. errors since that time also brought M. Robins. book against M. Bern. into their meeting-house, & there before the congregation made a solemn testification against the manifold errors contained in it, which he disclaimed, & not only so, but wrote letters to M. Robinson to rebuke him for the same. *Dan. Studley* the principall *Franciscan* is so apt in reproach, that he runs vpon the letter, making as it were an alphabet of slander, hauing it so perfect as his *A.B.C*. For triall hereof see how he grinds his teeth against *Sam. Fuller*, a deacon of M. Robinsons company, whom with his friends he describes as being *c ignorant idiots,*

c The flowers
of Studleys e-
loquent letter
to Sam. Fuller.

Noddy

Noddy Nabalites, dogged Doegs, farrefaced Pharises, shamelesse Shemeites, malicious Machinilians; Thus doth this Alphabeticall slanderer flourish among them, with the taunting and flouting figures of his prophane conceited spirit. And either M. Robinsons company is a cage of vncleane birds, and a knot of vile persons, or else D. Studly is a notable Rhetoricall railer, which sets such a range of sharp teeth vpon them.

To conclude and scale vp this point of the *Franciscan* slanders, let the testimony of his owne brother George he heere produced against him, who witnesseth of Francis being their Pastor, that he *changed the voice and tune of a comfortable shepheard to an vnfauoury scoffing, inueighing, yelling, and cruell hunting of the soules, whom he ought to strengthen and comfort.*

* George Iohns.
Discourse.
page 21.

Againe, Habel Iohnson tells vs how he rebuked Cain Iohnson openly for peruertering, wreting, and abusing the Scriptures, as also for making the pulpit a place to reuenge himselfe, and to vomit out his vile and filthy affections: And marke what he addeth, but he neither then, nor yet repenteth thereof, neither could George Iohnson obtaine of the Church to draw him to repentance: but he hauing with D. Stud. once gotten head, he did what he list, & as he list. Further, Habel Iohnson witnesseth of the fretting, railing, reuiling, scoffing, & flouting used by their Pastor & D. Stud. And when the Pastors father separated and shewed the causes thereof, then doth this poore Habel grone at the remembrance thereof, and with a wofull oh he tells vs, how they became not onely hot and warme, but fierce, outragious, and passing the bounds of goodnesse, ciuilitie and nature.

Page 34.

Page 43.

If thus they whet the teeth of slander against their owne father and brethren, both in the flesh, and in the faith of the separation, what wonder if they bite and barke at others?

PART. 2.

Come we in the next place to see how the *Ainsworthians* or old *Brownists* do whet & sharpen their teeth against other of the Separatists. And here first of al, let vs behold how M. Ainsworth himselfe, with some other of the chiefe of his

company haue manifested master *Johnsons* Apostasie & back-sliding from their ancient Catholike and *Brownistlike* faith, which in former times had been generally receiued and professed by the whole fraternity of all that sect: In the suit in law, which the *Franciscans* & the *Ainsworthians* haue now a long time had before the Iudges and ciuill Magistrates about the meeting-house; the *Franciscans* haue alleaged that they are the Church, and that therefore they ought to haue the meeting-house which was built for the Church, that M. *Ainsworth* & his company were schismatikes from them, & therefore for their schisme could not be accounted a true Church, and consequently had no right vnto the synagogue or meeting-house: Againe on the other side, M. *Ainsworth* and his company haue pleaded that they were the Church, because they held the ancient faith vpon which their Church was first founded, from which M. *Johnson* and his company had fallen away into Apostasie, and therefore could not be the Church, nor haue any right vnto the meeting-house: M. *Ainsworth* and his people for the manifestation of M. *Johnsons* Apostasie, haue giuen foorth a writing to shew the particular points wherein he hath reuolted: The occasion was this. During the time of their suite, there were certaine men deputed and appointed by the Magistrates to heare and examine the cause as arbiters, and if it had been possible to haue agreed them; vnto these arbiters did master *Ainswarths* side giue in this writing, wherein it is specified from how many articles of their faith master *Johnson* and his company haue Apostated, and how they haue forsaken both their profession made in their Apologie, and their confession in their authentique Creed.

The articles of his Creed forsaken by M. Johnson.

THe words of this declaration taken from the originall copie which was giuen to the arbiters, are these as followeth.

1 The 23. article of the confession of our faith (whereto also our Apologie agreeth, page 46. 47.) professeth that everie Christian congregation hath power to elect and ordaine their owne ministerie, &c. and upon desert againe to depose, yea and excommunicate them. These haue defended that a Congregation, without Ministers, cannot ordaine officers. And that if the Eldership fall into heresie or wickednesse, the whole Congregation cannot depose nor excommunicate them. And that a Congregation, without an Eldership, cannot excommunicate any wicked person whatsoener.

2 The 24. article (confirmed in our Apologie, page 60. 62. 63.) professeth that the power to receine in or to cut off any member, is giuen to the whole bodie together of euery Christian Congregation. Matth. 18. 17. &c. These haue pleaded for the Eldership to be the Church, Matth. 18. and to haue both rightfull power to excommunicate, though without and against the consent of the bodie of the Congregation.

3 The 29. article (as also our Apologie, page 51. 52.) professeth that the Hierarchie of Archbishops, Lord Bishops, Priests, &c. are a strange and AntiChristian Ministerie and Officers, not instituted by Christs Testament, nor placed in or ouer his Church. These haue placed ouer them one that was made Priest by a lord Bishops ordination, so as (because of it) they did not ordaine or impose hands on him, when at the same time they ordained and imposed hands on others, whom together with him they set ouer the Church.

4 The 31. article (and also our Apologie, page 109.) professeth that such ecclesiasticall assemblies as remaine so in confusion and bondage vnder that Antichristian Ministerie, Courts, Canons, &c. cannot bee esteemed true visible Churches, &c. These now pleade not only for them, but for Rome it selfe, to be the true Church of God.

5 The 32. article (whereto our Apologie agreeth, page 52. 53. 44.) testifieth that all such as haue receined any of those false offices (of Lord Bishops, Priests, &c.) are to giue ouer and leaue them: and so hath it been practised heere before by all such
Priests

Priests as came to our faith and Church: now one is Minister over them, ordained Priest by the Prelates, as is before said.

6 The 32. article (which our Apologie also confirmeth, page 45.) professeth that people being come forth of the Antichristian estate, &c. are willingly to ioyne together in Christian communion and orderly covenant, and to unite themselves unto peculiar and visible congregations, &c. These haue pleaded that all are bound to communion, by vertue of their Baptisme received in the Church of Rome, or other Antichristian assemblies.

7 The 33. article (confirmed also in our apologie, page 46. 47. 48.) professeth that a people so ioyned together, may proceed to choise and ordination of officers, except they haue officers before to do it.

8 In our apologie, page 113. it was maintained to be grosse error, and notorious absurditie, either to hold the Popish Church to be a true Church, hauing a true Ministerie and true Sacraments; or else that men are unbaptised, and must admit of the Anabaptists re-baptisation. These haue themselves, much objected to vs, that either the Church and Baptisme of Rome is true, or else we must be re-baptised: Both which we still deny.

9 The 38. article of our confession, professeth that Congregations are by all meanes conuenient to haue the counsell and helpe one of another in all needfull affaires, &c. The practise of this was denied, when in our greatest need and trouble they would not consent to haue the comfort and helpe of the English Church at Leiden, which professeth the same faith with vs.

1 Before our parting, wee offered, that notwithstanding our differences of iudgement, that we would continue together, if our former practise might be retained: but this was refused.

2 We desired that then wee might haue a peaceable parting; and to be two distinct Congregations, each practising, as they were perswaded; yet nourishing brotherly loue and unitie: This also they would not agree to, unlesse wee would leane this Citie.

3 We procured, though without their consent, the helpe of the English Church at Leiden, who laboured our peace; a way of peace by these themselves propounded, and by the Church of Leiden and us agreed to, these after reversed, and stood not unto, unlesse we would goe dwell out of this Citie. And although in the treatise of the Agreement it was testified by the Elders of that Church, That unlesse it were to the apparant undoing of us, and of our families, we should not be dismissed againe to dwell here: yet because we would not absolutely promise to leane this Citie, they would not stand to the agreement which themselves had made.

Thus haue they manifested, how M. Johnson hath forsaken the Faith, and cast away his old Creede in nine speciall Articles, which they haue here numbred out: yea, and besides that haue also added, in the end thereof, three other articles against him and his companie, wherein they are manifested as enemies vnto peace, whereunto they were so deafe to hearken; and not onely that, but also are shewed to bee truce-breakers, violaters of their promise, and falsifiers of their word, by reuerting the way of peace that was once concluded, and for not standing vnto the agreement which themselves had made. And thus by this writing, and by the twelue articles thereof, nine concerning faith, and three concerning peace and truth, the *Franciscans* are shewed to be without faith, without peace, and without truth. And thus hath Master *Ainsworth* set twelue sharpe teeth vpon the *Franciscans*, and thereby made twelue wounds in the bodie of their honestie and faith, vntill with some probable answer they can salue the same.

But alas how shall M. Johnson with any sound answer salue his faith and his honestie, by writing against M. *Ainsworth*, that doth now become his accuser? Seeing by M. Johnsons owne testimonie and confession M. *Ainsworth* for his learning, wisdom, and godlinesse, as also for his faithfull teaching of the Church, and upright walking toward all, is so well knowne and approued, as neither he nor we need regard any aduersaries

M

malice

Frans. Johnsons
enquire of
Tho. Wb. p. 43.

malice and opposition against him. These things being so, what need M. Ainsworth to regard the malice and opposition of M. Johnson now his aduersarie, vnlesse M. Johnsons malice be aboue the malice of other men, and vnlesse his opposition be more terrible than the opposition of all aduersaries besides? If M. Ainsworths learning be so well knowne and approued, then what needes he to regard M. Johnsons sophistrie? If his wisdom be so well knowne and approued, what needes he to regard the policies and subtleties of Fran. Johnson and Dan. Studley? If his godlinesse and vpright walking towards all be so well knowne and approued, then what great cause hath euery man to regard the witness of M. Ainsworth, which he bringeth against M. Johnson? And what cause hath M. Johnson to be ashamed of his wayes, that is accused of Apostasie, Contention, Error, Falsehood, Lying, and Promise-breaking, and all this by M. Ainsworth, whom himselfe doth acknowledge to be so godly and vpright a walker towards all? It is therefore as like that M. Ainsworth hath now walkt as vprightly towards Francis Johnson as he did before towards Th. W. h.

Againe, the Ainsworthians scoffing at M. Johnson now that they haue reiected him, they say, That M. Ainsworth hath long time wrought iourney-worke vnder M. Johnson, but that now he sets vp shop for himselfe, and this vnder M. Johnsons nose, their meeting-house being the next house but one vnto M. Johnsons shop for meeting-house. Nay, further they say, that M. Ainsworth seekes to take away M. Johnsons shop from ouer his head, while by their suit in law they contend for the meeting-house it selfe, hoping that M. Ainsworth and his companie shall get the same.

Further, to come vnto more painfull matters, it is witnessed by some of M. Ainsworths companie, That there is probable murder and approued whoredomes maintained or suffered in M. Johnsons Church. This hath bin testified by Iohn Trappes. M. Johnson and his Elders also do know, that this is auouched against them, for this hath Iohn Trap witnessed vnto their messengers, solemnely sent from their Church, to enquire about

*The two
shops of Error
and Schisme.

*Septemb. 8.
1611.

bout this matter, and hath also offered to proue this before the magistrates, yea and hath provoked them much to bring the matter into question. It is witnessed also vnto the messengers of their Church, That *M. de Cluse* hearing it spoken, that there was *approved murder maintained in M. Johnsons Church*, should also graunt vnto the same, saying, *Yea, it is too true, or it is too true indeed, the more is the pitie, or the more sorrie he was, to like effect, &c.* Are not the teeth of the *Ainsworthians* like knives vnto the *Franciscans*? Doe they not cut and bite deepe in such speeches and testimonies which they giue touching the euils that are tolerated or maintained among them? Are they fit men to separate from all other true Churches for corruptions, while the charge of such abomination is tolerated among themselves?

To conclude this point, let it be considered, that euen then when *M. Johnson* and *M. Ainsworths* companie were yet one, long before any shew of this great diuision that is now amongst them, it came to passe, that *Thomas Cocky* and *Iacob Johnson*, two men of note amongst them, both of them Prophets, falling into variance one with another, one of them brings in before the Church a List of fiftene lyes wherewith he charged the other; the other againe to requite his paines brings in at the next turne against him a List of sixtene lyes; betwixt them both they make vp the summe of 31 lyes: Is it not a token, that the father of that Companie is the father of lyes, when as the children thereof are so fruitfull in lyes? Is it probable that the truth of God should be tied and treasured vp onely among these lying companions, whiles all the true Churches in the world beside are not able to comprehend the mysterie of that Separation, which they say is revealed vnto them? What wonder is it, that these men should raise many lies and slanders against others, when as thus they heaped them vpon themselves mutually? And what wonder if they bite one another now that they are rent in two, seeing when they were vndiuided they spared not one another?

PART. 3.

M Robinson writing in defence of the popular government against M. Bernard, doth therein utter many hard speeches against the oppugners thereof. Now M. Johnson being an oppugner thereof, as well as M. Bernard, and vsing the same reasons that M. Bernard doth to that purpose, it followes necessarily, that those speeches and rebukes which M. Robinson layes vpon M. Bernard, do through his side pierce and wound M. Johnson also, when he holds the same opinion and vseth the same arguments with M. Bernard. And this is the rather to be obserued, because M. Ainsworths people excusing M. Ainsworth for his not answering of M. Johnsons a booke, they alledge and plead, that M. Robinson hath answered him, & confuted his reasons in the confutation of M. Bernard; and therefore the rebukes which in that point and in that behalfe are layed vpon M. Bernard, are many of them also to be as well applyed vnto M. Johnson: For example

M. Robinson^b writing, That their practise is answerable to their profession, and shewing their profession what it is, from the confession of their faith, Artic. 24. inferreth from thence, that they cannot be charged with *bastardly runagates*. But on the contrarie side, M. Ainsworth (as is noted in the former Section) declaring that M. Johnson is fallen from their faith euen in that very article, it followeth hereupon from M. Robinsons speech, that M. Johnson and his companie forsaking that profession of faith, are therefore to be deemed *bastardly runagates*.

M. Robinson affirming, That they are *miserable guides*, which teach, that the power of the keyes is given to the chiefe officers, shewing also, that it is *erronious and derogatorie* to the nature of the Gospell and free donation of Christ thus to impropriate and ingrosse the keyes; He doth hereby declare M. Johnson and M. Chyfton to be miserable Guides: yea, that they are sacrilegious *ingrossers of the keyes*, contrarie

^aExpof. of
Mat. 18.

^b Answer to M.
Bernard, p. 124.

^c Pag. 152.

^d Pag. 153.

to the nature of the Gospel and free donation of Christ, because they teach that doctrine as well as master *Barnard*.

M. Robinson reprooving the envious dealing of them that oppugne popularities, for arrogating all the power of the people into their hands, doth declare this by alleadging of 1. Ki. 22. 24. and hereby it followes vpon his reproofe, that master *Johnson* and maister *Clisten*, holding the point with maister *Barnard*, are also like the arrogant and proud *Zidkiah*, that smote the Lords Prophet on the cheek. Thus is maister *Johnson* noted as a cruell persecutor, making himselfe to be *a thought all eis from top to bottome*; and making his people in the meane time to be *a blinde beetle, even stone-blinde, that cannot see one steppe before them*.

M. Robinson reprooving maister *Barnard*, for alleadging the charge of Princes and Ecclesiasticall Gouvernours together, doth blame him herein, as though hee laied a *Corner stone of Babylon* hereby: now maister *Johnson* yoking these Ciuill and Ecclesiasticall officers together in this allegation also doth hereby incurre the same rebuke, and is heereupon in his account, *a builder of Babylon*, as well as maister *Barnard*.

M. Robinson imputeth vnto maister *Barnard*, the occasion of a strange and new kinde of *Schisme*, for teaching, that the power of Excommunication is in the Officers; for hereby (saith he) *All the communion passeth betwixt the parties admonishing and admonished, excommunicating and excommunicated, whereof the body of the Church is neither, but a very cypher and a hang-by*: Now maister *Johnson* practising and teaching that which maister *Robinson* here reprooueth, by his Sentence is become guiltie of *Schisme*, making his Church to be *a cypher and a hang-by*.

M. Robinson speaking of the power of binding and loosing, saith; *These knots are to bee tyed and loosed onely by the Chancellours or Officialls fingers, this power haue they enclosed with hedge and ditch &c.* This contumely may as iustly be returned vpon maister *Johnsons* head with maister *Robinsons*

Answer to M.
Barnard, p. 160.

a Pag. 162.

b Pag. 164.

c Exposit. of
Mat. 8. Reu. 3.

d Answer to M.
Barnard, p. 234.

Pag. 244.

wordes, that these knots are to be tyed and loosed onely by master *Johnson* and his officials fingers, especially the filthie fingers of *Dan. Stadley* his chiefe Chancellor, and that hee hath captined his Church, and seized the substance and kernell, as it were, into their hands, leauing the poore people onely the shell and shadow to feede vpon.

Further, master *Bernard* writing about ordination and succession of the Ministerie, is tasked by master *Robinson* as being ^b either a marked seruant of the Pope, or one that cared not what he wrote for some present seeming aduantage. Now master *Johnson* arguing in like matter about ordination and succession of the Ministerie, and fetching the same from Rome, the reproach doth fall as strangely vpon master *Johnsons* pate. Master *Robinson* writing about the Temples wherein we worship Saints, that they are as ^c execrable things to be avoided, and yet further saith, that they are the least ^d difference betwixt him and master *Ber*. The matter therefore of popular gouernment and the peoples power, is acknowledged to be a matter of greater waight, and therein master *Johnson* erring, falles into a sinne more then execrable or accursed.

To omit many the like speeches, by this it doth evidently appeare how master *Robinsons* teeth are like kniues, and his iawes like swords to eate vp master *Johnsons* companie, while he thus bites them by his doctrine, while hee makes master *Johnson* and his elders to be *bastardly runnagates; miserable guides; engrossers of the keyes; arrogant Zidkiabs, laying the corner stone of Babylon; Lucians or skoffing Atheists; Schismatikes, making their Church a Cypher and a hang-by; wanting an honest heart; like Chancellors and Officials captining of the Church; either marked seruants of the Pope; or such as care not what they say for some present seeming aduantage; v-sing a power more then execrable or accursed.*

Thus hauing shewed what he writeth against master *Johnson*, let vs see in a word what hee witneseth against master *Ainsworths* companie. When some of master *Ainsworths*

Quondam.
Ber. pag. 421.

^b Answer to
Ber. pag. 421.

^c Page 443.

^d Page 445.

companie wrote vnto master *Robinson*, desiring him to come and he'pe the Lord against the mightie (against master *Johnson*, whom they had accounted as the strongest Giant of the Separation) master *Robinson* at last came vnto them to dispute with master *Johnson* about the change of his government: and being come and entered within the listes of that disputation, he found master *Ainsworths* faction so disorderly and clamorous, that he often desired them to be still and silent, and reprov'd their vnseemely and vnreasonable behavior: but at length when he saw the tumult increase, (looking vpon them round about, as a man amazed and agast, with fierce and outrageous carriage) he did then openly testifie among them, *That he had rather walke in peace with five godly persons, than to live with five hundred or five thousand such vnquiet persons as these were.* Having spoken to this effect, master *Johnson* told him further, *That this was a small thing, and nothing in respect of their vnpeaceable and disorderd carriage at some other times.* And these things being so, alas how euill doe they provide for their owne peace and comfort, which ioyned themselves vnto such a contentious and tumultuous band of Schismatikes?

As for master *Smith* and his disciples, they doe at once as it were with open mouth swallow vp all the Separation besides, by a protesting against their false constitution, false worship, false Ministerie, and false Government. For howsoever master *Robinson* did heretofore seeme to agree with master *Smith* in the reproofe of the *triformed Presbyterie*, as he calleth it, and hath had much question with his people about the same; howsoever master *Robinson* hath followed master *Smith* in his doctrine and practise about the separation in almes, and so hath one speciall kind of separation more than master *Johnson* or master *Ainsworth* in their Companies doe practise, and therefore might seeme to haue a more holy treasure, and a more pure sacrifice of almes, free from that rigour and pollution wherewith the treasure of the *Franciscanes* and *Ainsworthians* appears to be defiled: yet notwithstanding

• Charact of
Beast. Epistle.

Epistle to
the Character.

standing all this, while they retaine a false Conscience, Ma-
ster Smith shal protesteth against them all without exception,
That there is no one true ordinance of the Lord among them;
And how they haue on the other side laied him open, as a
Schismaticke, an Heretike, and an Apostata, their Bookes a-
gainst him doe plaineously declare.

We might here proceed yet further to shew, what bitings
there be among the other lesser factions and broken peeces
of the separation, and among those that walke alone; but ha-
uing already led the Reader a rough way, and being our
selues weary thereof, wee doe here rest our selues, and sit
downe for the present, hoping that this which is already
done will be sufficient to shew what bitter fruit groweth vp-
on the trees of the separation; and withall; desiring the
Lord to keepe his seruants from tasting of this forbidden
fruit, which in our owne experience we haue felt so bitter;
we here take our leaue, and heartily bid the Christian Reader
farewell in the Lord.

MATTHEW 7. 15. 16.

Beware of false Prophets, which come to you in sheeps clo-
thing, but inwardly they are rauening wolves.

Tell all know them by their fruits. Do men gather grapes of
thistles, or figges of thistles.

F I N I S.



